

School of Theology at Claremont



1001 1418483





The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

1/9²

THE BOOK OF COMMON ORDER

Liturgies and Orders of Divine Service used
or prepared for use in the Church of
Scotland since the Reformation.

Uniform with this Volume:—

SECOND LITURGY OF EDWARD VI. Edited by
Rev. H. J. WOTHERSPOON, M.A.

SCOTTISH LITURGIES OF THE REIGN OF
JAMES VI. Edited by Rev. G. W. SPROTT, D.D.

LITURGY OF 1637. COMMONLY CALLED LAUD'S LIT-
URGY. Edited by the Rev. Professor COOPER, D.D.

THE WESTMINSTER DIRECTORY. Edited by
Very Rev. T. LEISHMAN, D.D.

EUCHOLOGION: BOOK OF COMMON ORDER. Edited
by Rev. G. W. SPROTT, D.D.

WILLIAM BLACKWOOD AND SONS,
EDINBURGH AND LONDON.

5X
9185
A3
1901

Church

Church Service Society

THE
BOOK OF COMMON ORDER
OF THE
CHURCH OF SCOTLAND

Commonly known as John Knox's Liturgy

*WITH HISTORICAL INTRODUCTION AND
ILLUSTRATIVE NOTES,*

BY THE

REV. G. W. SPROTT, D.D.

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MCM I

Theology Library

SCHOOL OF THEOLOGY

AT CLAREMONT

California

Alfred Walker

P R E F A C E.

THIS book is a reprint, with additions and abbreviations, of the writer's annotated edition of the 'Book of Common Order,' which in 1868 was published in one volume with the 'Westminster Directory,' edited by the Rev. Dr Leishman.

The Introduction contains some material hitherto unpublished of much historical interest and value.

The chief changes in the text are the addition of the old Order for the Admission of Lay Elders and Deacons, and the omission of the doctrinal part of the treatise on Fasting.

GEORGE W. SPROTT.

May 1901.

FROM
PREFACE TO FIRST EDITION.

VARIOUS circumstances of late years have awakened a desire for information as to the worship of the Church of Scotland in former times. As the information has not hitherto been accessible in a compact form, we have endeavoured to supply the want.

Our object has been to search out and set forth the facts, in a spirit of fidelity to the truth and of loyalty to the Church.

It has long been the popular impression, that Knox's Liturgy, if used at all, was laid aside soon after the Reformation; that in 1637 the opposition to Laud's Book arose from the hostility of the people to read prayers; that any usages of a liturgical character that were retained after that time were the result of previous Prelatical influence; and that the mode of worship which became common some years after 1645 was the restoration of the Scottish service of an earlier time, before its simplicity had been corrupted by English innovations.

Our investigations, it must be admitted, have not borne out the entire correctness of these views.

Whatever historical foundation there may be for them, it is plain that the further back we go towards the Reformation, the more does the worship of our Church resemble that of the Continental Reformed, and that some of the peculiarities of the later service were novelties, traceable originally to the Brownists, but mainly to the sectarian influence which was introduced into Scotland from the South at the time of Cromwell's invasion.

Novelties are very soon accepted as traditions of long standing, and hence innovations which, at their first appearance, were censured by the General Assembly, began, in course of time, to be regarded as the peculiarities of the Church. To defend them was to maintain the cause for which our reformers and martyrs had suffered and died, and the names of Henderson, Dickson, Douglas, and Blair were quoted in support of opinions and practices to which, in their lifetime, they were hostile.

This Southern influence has not only affected the worship of the Church, but to it we owe in a great measure the divisive spirit which has disintegrated Scottish society.

The Reformed Churches and the great Scottish Churchmen of former times never dreamt that separations were justifiable on such grounds as those on which they have since been defended.

Our hope is that the book which we now give to the public may be useful in affording information as to the past, and thereby to some extent in guiding opinion in the future.

We have to express our obligations to many kind friends for the loan of books, and other assistance rendered to us in the prosecution of the work ; and, like most other inquirers in the same field for many years back, we have particularly to record our thanks to Mr David Laing of the Signet Library, Edinburgh.

May 1868.

CONTENTS.

	PAGE
PREFACE	iii
FROM PREFACE TO FIRST EDITION	v
INTRODUCTION	xiii
I. THE CALENDAR	3
II. THE FAIRS	6
III. THE CONFESSION OF THE CHRISTIAN FAITH	7
IV. THE ORDER OF ELECTING MINISTERS, ELDERS, AND DEACONS, AND OF THEIR OFFICE AND DUTY	13
V. THE WEEKLY ASSEMBLY OF THE MINISTERS	17
VI. AN ORDER FOR INTERPRETATION OF THE SCRIP- TURES AND ANSWERING OF DOUBTS	19
VII. THE FORM AND ORDER OF ELECTING THE SUPER- INTENDENT	20
VIII. THE ELECTION OF ELDERS AND DEACONS IN THE CHURCH OF EDINBURGH	28
IX. AN ORDER OF ECCLESIASTICAL DISCIPLINE	31
X. THE ORDER OF EXCOMMUNICATION AND OF PUBLIC REPENTANCE, WITH THE FORM OF ABSOLUTION	35

XI. THE VISITATION OF THE SICK, WITH A PRAYER FOR THE SICK	73
XII. THE MANNER OF BURIAL	80
XIII. THE ORDER OF PUBLIC WORSHIP	81
1. A Confession of Sins	81
2. Another Confession used in the Church of Edinburgh	82
3. A Confession of Sins to be used before Sermon	85
4. A Confession used in the time of Extreme Trouble	87
5. A Prayer after Sermon for the whole Estate of Christ's Church	88
XIV. OTHER PUBLIC PRAYERS	91
1. Another Manner of Prayer after the Sermon, used in the French Church of Geneva	92
2. Another do. do.	98
3. A Prayer used in the Churches of Scotland in the time of their Persecution by the Frenchmen, but principally when the Lord's Table is to be ministered	104
4. A Thanksgiving unto God after our Deliverance from the Tyranny of the Frenchmen	109
5. A Prayer used in the Assemblies of the Church	110
6. A Prayer to be used when God threateneth His Judgments	113
7. A Prayer in time of Affliction	116
8. A Prayer for the King	119
XV. THE ADMINISTRATION OF THE LORD'S SUPPER	120
XVI. THE FORM OF MARRIAGE	128
XVII. THE ORDER OF BAPTISM	134
XVIII. A TREATISE ON FASTING, WITH THE ORDER THEREOF	148
XIX. THE PSALMS OF DAVID	161
XX. CONCLUSIONS OR DOXOLOGIES	163

CONTENTS.

xi

XXI. HYMNS	165
1. Veni Creator	165
2. The Song of Simeon, called Nunc Dimittis	167
3. The Twelve Articles of the Christian Faith	168
4. The Song of Blessed Mary, called Magnificat	171
XXII. CALVIN'S CATECHISM	173
XXIII. PRAYERS FOR PRIVATE HOUSES	178
1. Morning Prayer	178
2. Prayers before and after Meals	180
3. Evening Prayer	183
XXIV. OTHER PRAYERS	185
1. A Complaint of the Tyranny used against the Saints of God, &c.	185
2. A Godly Prayer to be said at all times	189
3. A Prayer to be said of the Child before he study his Lesson	191
4. A Prayer to be said before a Man begin his Work	192
5. A Prayer necessary for all Men	193

NOTES.

I. LIST OF EDITIONS	195
II. STATEMENT ILLUSTRATING THE PEDIGREE OF THE BOOK OF COMMON ORDER	197
III. CONTENTS OF THE BOOK, SOURCES FROM WHICH TAKEN, ETC.	199

INTRODUCTION.

As an introduction to the Book of Common Order, we purpose giving an account of the *law* and *usage* of the Church, as to worship, from the Reformation till 1645.

I. THE LAW.—In 1557 the Scottish Protestant Lords in Council resolved as follows, that “the Common Prayers be read weekly on Sunday, and other festival days, publicly in the parish kirks with the lessons of the Old and New Testaments, conform to the order of the Book of Common Prayers.”¹ The Book of Common Prayers thus authorised was the Second Book² of King Edward VI., and it was in use till superseded by the Book of Geneva.

In 1554 some English Protestants, flying from the

¹ Knox's Works, Wodrow Society, vol. i. p. 275.

² Letter from Kirkaldy of Grange, dated 1st July 1559: “As to parish churches, they cleanse them of images, and all other monuments of idolatry, and command that mass shall not be said in them; in place whereof the Book set forth by godly King Edward is read in the same churches.” Sir William Cecil, writing 9th July 1559, says: “The parish churches they deliver of altars and images, and have received the service of the Church of England, according to King Edward's Book.” See Laing's Works of Knox, vol. vi. pp. 34, 278; also M'Crie's Life of Knox, p. 354.

persecutions under Queen Mary, took up their residence at Frankfort, and obtained from the Magistrates the use of the French church there, with the condition that they should follow as nearly as possible the French Reformed Order of Worship.¹ This having been arranged, the Frankfort congregation sent letters to their exiled countrymen in other towns, inviting them to join them. The other exiles in reply objected to any departure from the English Liturgy, and a controversy began which was destined to last for centuries. The Frankfort congregation being itself divided, "after long debating" it was resolved that a new order of service should be drawn up by Whittingham,² Fox, Gilby, Cole, and John Knox, who had become one of their ministers. Their draft did not satisfy the advocates of King Edward's Book, and another order was agreed upon—"some part taken forth of the English Book, and other things put in, as the state of that Church required." This Liturgy³ of compromise was put in practice, February 6, 1555.

On March 13, Cox, who had been tutor to King Edward, and who was afterwards Bishop of Ely, arrived from England with some companions. They insisted upon having the English service in full, and a majority of the congregation agreed with them. Cox, Knox, and others then attempted to draw up a third form, as near as possible to that of the English Book, on which both parties might agree. For two days the consultation was amicable and some progress was made, but on the third Knox lost

¹ See 'A Brief Discourse of the Troubles begun at Frankfort'; also Dyer's *Life of Calvin*, pp. 422-433. Laing's *Works of Knox*, vol. iv. p. 9 *et seq.*

² Whittingham was afterwards ordained at Geneva, and subsequently became Dean of Durham.

³ For an account of this most important document, which still exists in MS., see Wotherspoon's ed. of the *Liturgy of Edward VI.* Blackwood & Sons.

his temper and the conference came to an end. He and those who sympathised with him removed to Geneva and formed an English Church there. Knox was chosen one of its ministers, and the first order of service prepared by him and others at Frankfort was published at Geneva in 1556 for its use.

Knox finally returned to Scotland in 1559, and after this the Book of Geneva began to be used by some of the Reformed congregations in this country. In the First Book of Discipline, drawn up in 1560, it is said to be "already used in some of our churches" and is called the 'Book of Our Common Order.' In 1562 the General Assembly enjoined its uniform use in "the administration of the sacraments and solemnisation of marriages, and burial of the dead,"¹ and it was reprinted in Edinburgh in that year, with some additions. Between 1562 and 1564 it was modified and enlarged, new prayers were added from Continental sources, others which had been used in Scotland previously were incorporated with it, and the Psalter completed. In this form it was printed in Edinburgh in 1564, and the Assembly of that year "ordained that every Minister, Exhorter, and Reader shall have one of the Psalm-books, lately printed in Edinburgh, and use the Order contained therein in Prayers, Marriage, and ministration of the Sacraments."²

The Book of Geneva thus remodelled is known as Knox's Liturgy, or 'Book of Common Order,' and it embodied the law of the Church as to worship from 1564 till 1645.

It was repeatedly printed (with some additions authorised by the Church) till 1644, and is frequently noticed in the Acts of Assembly. By order of the Church the Prayers were translated into Gaelic by Carswell, Superintendent of Argyle, and printed in 1567. In 1568 an

¹ Book of the Universal Kirk, p. 13.

² Calderwood's History, Wod. Soc., vol. ii. p. 284.

edition was published containing an immodest song, called *Welcome Fortune*, which the Assembly ordered to be deleted.¹ In 1579 the Parliament passed an Act requiring all gentlemen and yeomen, having property of a certain value, to possess copies. In the Assembly of 1601, a proposal having been made to alter some of the Prayers, it was resolved as follows: "It is not thought good that the Prayers already contained in the Psalm-book be altered, but if any brother would have any other Prayers added, which are meet for the time, ordains the same first to be tried, and allowed by the Assembly."²

The Assembly which met at Aberdeen in 1616, acting under orders from King James, appointed a committee to revise the Liturgy, and to draw up a form, to be strictly followed both by Ministers and Readers. In 1618 the Assembly of Perth, again under royal pressure, agreed to five articles: the 1st enjoining Kneeling at the communion; the 2nd, Private communion in cases of sickness; the 3rd, Private baptism, "upon a great and reasonable cause"; the 4th, Episcopal confirmation; and the 5th, Permitting the observance of the five chief festival days. A new commission was also appointed by this Assembly to revise the labours of the Liturgical Committee of 1616. They made little use of the draft prepared by this committee, but drew up another, which was a compromise between the English Liturgy and the 'Book of Common Order.' This draft was submitted to the King, and arrangements were made for printing it, but the publication was delayed on account of the troubles caused by the Articles of Perth. Charles I., who succeeded his father in 1625, brought the question of a new Liturgy before the Scottish Bishops in 1629. They forwarded the draft which had been completed before his father's death, but this did not satisfy Laud, who urged that it would be best to take the English Liturgy without

¹ Book of the Kirk, p. 100.

² Ibid., p. 497.

any variations. Rumours to this effect awakened much indignation in Scotland, and in consequence nothing was done till 1633, when the King, accompanied by Laud, came to Scotland to be crowned. He then revived the subject of the Liturgy, but the older Bishops objected to any further innovations in public worship, and vehemently opposed the imposition of the English Liturgy. Ultimately it was resolved by the King that some Scottish Bishops should draw up a Liturgy as near that of England as might be. Their draft, revised and altered by Archbishop Laud, was published, and in 1637 orders came from the Court enjoining its use in every church in the kingdom. It was introduced into St Giles's, Edinburgh, on the 23rd July of that year. The entire overthrow of the old Liturgy, and the substitution of another, objectionable in matter and form, without consent of Church or Parliament, was the signal for riots in the churches of Edinburgh; soon the whole nation was roused, and all that the Court and Prelatic party had been doing for thirty years was, as Spottiswoode said, thrown down at once.

In the following year the General Assembly of Glasgow abjured Laud's book and the Perth Articles, and fell back upon the 'Book of Common Order,' to which, and the old Acts in its favour, it repeatedly appealed as containing the law of the Church on the subject of worship. This Assembly commented also on some verbal changes that Raban, the Aberdeen printer, had on his own authority made in an edition of the old Liturgy.¹ The Assembly of 1639 having agreed to waive all reference to that of the previous year, the lawfulness of which the King denied, abjured anew Laud's book and the Articles of Perth. It also ordained that no novation in worship should be suddenly enacted, but that "Synods, Presbyteries, and Kirks" should be advised with before the Assembly should au-

¹ Peterkin's Records of the Kirk, p. 169.

thorise any change. In the Assemblies of 1640¹ and 1641 further Acts were passed against innovations in public worship. The innovations referred to, however, were not now of a prelatic character, but had been introduced by those who were opposed altogether to liturgical forms and churchly usages. It appears also that the Assembly of 1640 summoned Raban the printer before it, and censured him for having curtailed one of the prayers in the 'Book of Common Order.'²

About this period the plan of uniformity on an Episcopal basis, which had been so long prosecuted by King James and King Charles, was superseded by counter-proposals for uniformity between the Scottish Church and those favourable to Presbytery in the Church of England. In a letter from the Assembly of 1641 to some Ministers in England, a desire is expressed for one Directory for Public Worship common to both Churches. The Scottish Church was afraid of the "contagion" that might come from one Church to the other; and the idea entertained in the Assembly at this time was, that it should be beforehand in drawing up a new form, "wherein possibly England might agree." Henderson, then Moderator of the Assembly, was requested to undertake the work, but he did not prosecute it. Writing to Baillie on the subject in 1642, he says: "I did begin to put my hand to the task

¹ The Act of the Assembly of 1640 against novations is not among the printed Acts. Principal Baillie tells us that in the Assembly of 1643, "a thorny business came in, which the Moderator by great wisdom got cannily convoyed. The brethren of Stirling and Perth had made great outcries that the Commission had authorised the clerk, in printing the Assembly Acts, to omit two Acts of Aberdeen, one anent the Sabbath, another about novations. In both these satisfaction was given; that our bounding the Sabbath from midnight to midnight might offend some neighbouring kirks. As for the other Act about novations, it was expressed as clearly in the printed Acts of the posterior Assembly."—*Letters*, vol. ii. p. 91.

² *Scots Affairs*, vol. iii. p. 238.

put upon me, but I have ceased long since, because I had no time, . . . nor could I take upon me . . . to set down other forms of prayer than we have in our Psalm-Book, penned by our great and divine Reformers." He adds that they should wait "till we see what the Lord will do in England," and that "we are not to conceive that they will embrace our form, but a new form must be set down for us all."¹

A large Commission was appointed by the Assembly of 1642 in furtherance of the whole scheme of uniformity with England in doctrine worship, and government on a Reformed Church basis

A letter was also sent by this Assembly to some presbyteries, charging them to beware of innovations, of which the following account is given in Bishop Burnet's conferences: "When some designers for popularity in the western parts of that Kirk did begin to disuse *the Lord's Prayer* in worship, and the singing the *Conclusion* or *Doxology* after the *Psalm*, and the *Minister's kneeling for private devotion* when he entered the pulpit, the *General Assembly* took this in very ill part, and in a letter they wrote to the presbyteries complained sadly *Of a spirit of innovation was beginning to get into the Kirk, and to throw these laudable practices out of it, mentioning the three I named, which are commanded to be still practised; and such as refused obedience are appointed to be conferred with in order to the giving of them satisfaction; and if they continued untractable, the Presbyteries were to proceed against them, as they should be answerable to the next General Assembly.* This letter I can produce authentically attested."²

¹ Baillie's Letters, vol. ii. pp. 1, 2.

² Vindication of the . . . Church and State of Scotland in Four Conferences, p. 182. Glas., 1673. A copy of the letter is preserved in Baillie's MSS. ii. 1372, Ass. Lib., and is printed in the editor's Lee Lecture. Blackwood and Sons.

In the Assembly of 1643 it was ordained "that a Directory for Divine Worship . . . be framed and made ready in all the parts thereof against the next General Assembly, to be held in the year 1644. . . . And for preserving of peace and brotherly unity in the meanwhile, . . . the Assembly forbiddeth . . . all condemning one of another in such lawful things as have been universally received, and by perpetual custom practised, by the most faithful Ministers . . . in this Kirk since the first beginning of Reformation." The latter part of this Act was directed against the innovators referred to above.¹ At subsequent diets of the Assembly of 1643 the Solemn League and Covenant was approved of, and Commissioners were appointed to join the Divines met at Westminster, and to take part with them in drawing up a common Confession, Catechism, and Directory for the three kingdoms. In the Assembly of 1644 a letter was read from the Scottish Commissioners in London, in which they say, "The Common Directory for Public Worship in the Kirks of the three kingdoms is so begun . . . that we could not think upon any particular Directory for our own Kirk."

The Westminster Directory was laid before the General Assembly in 1645, and an Act was passed approving the same, and ordering its use in every church in the kingdom. Some explanations were made with reference to

¹ The resolution as to a Scottish Directory and the innovations is thus referred to by Baillie: "We agreed to draw up some act for satisfying in some measure all. . . . I told Mr Henderson my mislike of some parts of it, as putting in too great an equality the novators and their opposites; also my opinion that the Directory might serve for many good ends, but no ways for suppressing, but much increasing, the ill of novations. . . . Mr Henderson, Mr Calderwood, and Mr Dickson, were voiced to draw with diligence that Directory, wherein I wish them much better success than I expect."—Letters, vol. ii. p. 94.

the reading of Scripture and the administration of the two Sacraments ; and it was also ruled that the adoption of the new Service should “be no prejudice to the order and practice of this Kirk in such particulars as are appointed by the Books of Discipline and Acts of General Assemblies, and are not otherwise ordered and appointed in the Directory.”

It thus appears that from 1564 to 1645 the law of the Church enjoined the use of the ‘Book of Common Order’ in prayers (*i.e.*, at the principal service on Sunday), Marriage, and Ministration of the Sacraments. The rubrics, as retained from the Book of Geneva, made provision for an extempore prayer before sermon, and allowed the Minister some latitude in the other two prayers. The forms for the special services were more strictly imposed, but liberty was also given to vary some of the prayers in them. The rubrics of the Scottish portions of the book are somewhat stricter, and, indeed, one or two of the Genevan rubrics were made more absolute in the Scottish emendations ; but no doubt the ‘Book of Common Order’ is best described as a discretionary Liturgy.

II. THE USAGE.—We shall now give some notices as to the Use of the book from the histories of the period, and some special Acts of Assembly not already referred to.

First of all, however, it is necessary to notice *the office of Reader*. The ‘First Book of Discipline’ directed that in all parishes “where no Ministers can be had presently,” the most suitable persons should be selected “to read the Common Prayers and the Scriptures.” This was at once put in force, and for some years it was usual for one Minister to have charge of several parishes, with Readers under him, one resident in each. Thus in 1567 there were about 289 Ministers and 715 Readers in the Church. Many parish priests officiated as Readers to their old flocks. Afterwards the Readers were of two classes, one

class consisting of aspirants to the Ministry, the other of Schoolmasters and Catechists. The Assembly of 1581, hoping that all parishes would soon be supplied with clergymen, forbade the further appointment of Readers, but the Act was a dead letter. We find the Presbytery of Edinburgh in 1583 appointing a Reader as before, and other presbyteries universally till 1645. Though not quite on its old footing, it was an ordinary office in the Church till that time, and it is worthy of note that it received the sanction of the Glasgow Assembly of 1638.¹ In country parishes where no separate person was appointed, the Schoolmaster was required to discharge the duties of the office—if indeed it is not more correct to say, that the Reader in such cases acted as Schoolmaster. The Reader assisted the clergyman in various parts of his work, and particularly in the reading of the prayers and Scriptures in Public Worship. The Reader's service was universal in cities and burghs, and as Schoolmasters, Expectants,² and apparently Precentors in some cases, "read in kirks," it seems to have been very general in country parishes.

To return, we shall give some notices as to

THE USE OF THE COMMON PRAYERS AND THE ORDER OF PUBLIC WORSHIP.

James Melville, in his Autobiography, speaks of "the prayers in the kirk every morning"³ at St Andrews in 1572, and says that the order of the College of Glasgow, to which he went afterwards, was, "that every Regent, his week about, convoyed the scholars to a kirk hard adjacent, where the people convened; and that Regent read the

¹ Records of the Kirk, pp. 34, 37.

² Act of Assembly 1640: "If any expectant shall refuse to subscribe the Covenant, he shall be declared incapable of . . . reading at a kirk."

³ Autobiog. Wod. Soc., p. 27.

Common Prayers, with a chapter or two.”¹ In 1595 the Kirk-session of Glasgow ordered “that prayers be read in the High Kirk at seven in the morning, and at five at even in the New Church.”² Calderwood mentions that Robert Bruce, the famous leader of the Anti-Prelatic party in the Church, during his banishment at Inverness, where he remained four years, from 1605 to 1609, taught “every Sabbath before noon, and every Wednesday, and read the prayers every other night at even.”³ As regards his own practice, Calderwood elsewhere writes as follows: “During the whole thirteen years” (that is, from 1604 till 1617) “in which I discharged the functions of the Ministry, whether in administering the Sacraments or in celebrating other sacred rites, I never used the exhortations or prayers which are extant in our Agenda. So also many others.”⁴

Cowper, Bishop of Galloway, in his ‘Seven Days’ Conference between a Catholic Christian and a Catholic Roman,’ has given an account of the Public Worship of the Church in his day, written between 1613 and 1619, when his death took place. The conference goes on as follows:—

R. What is this the people are going to do?

C. They bow themselves before the Lord, to make an humble confession of their sins, and supplications for mercy; which you will hear openly read out by the public Reader. Now, when it is done, what think you of the prayer?

R. Truly, I think there is nothing in it, but that whereunto every good Christian should say, Amen: and it hath done me much good to see the people, with humble reverence, sighing and groaning, accompanying the prayer up to God. But what go they now to do?

¹ Autobiog. Wod. Soc., p. 55.

² Life of Weems, p. 22. Maitland Club.

³ Calderwood's History, vol. vi. pp. 291, 292.

⁴ Altare Damascenum, p. 613: published in Holland in 1623, during the author's banishment.

C. Every one is preparing (as you see) their Psalm-Book, that all of them, with one heart and mouth, may sing unto the Lord. . . .

R. . . . What doth the Reader now—is he making another prayer?

C. No. Yonder book, which now he opens, is the Bible. . . . These are the three exercises which are used in all our congregations every Sabbath, one hour before the Preacher come in; first Prayer, then Psalms, then reading of Holy Scripture; and by these the hearts of the people are prepared the more reverently to hear the Word, and you see all is done with great quietness, devotion, and reverence. . . .

R. And what are they doing now?

C. You hear the third bell ringing, and in this space the reading ceaseth, and at the end of the bell ringing the Preacher will come. . . .

R. . . . There comes the Preacher. And now (I pray you), tell me how I should behave myself.

C. Trouble you not, do as you see others beside you; for, first, he will *conceive* a prayer, at the which the people humble themselves; thereafter he reads his text of Holy Scripture: this the people hear with reverence; then he falls to the preaching, which some hear with their heads covered, some otherwise (in that you may do as your health requires). The preaching being ended, he concludes all with a Thanksgiving; after which there is a Psalm sung by the whole congregation, and then the Minister blesseth the people in the name of the Lord, and so dimits them: you will see no other thing else.¹

In 1619, Hog, who appeared before Spottiswood and the High Commission, on a charge of preaching against the Articles of Perth, was asked why he prayed “after sermon against Bishops as bellygods and hirelings.” He admitted that he prayed against “bellygods and hirelings,” but “alleged that his prayer was conform to the Common Prayer.” The Archbishop said that it made no “mention

¹ Cowper's Works, p. 639.

of bellygods, but of hirelings only." Hog answered that "the hirelings mentioned in that prayer were bellygods." The Archbishop said that "in short space that Book of Discipline shall be discharged; and Ministers shall be tied to set prayers, and shall not be suffered to conceive prayers as they please themselves."¹

In 1619 the Kirk-session Records of Glasgow mention two Readers, one "to read daily as well the morning as the evening prayers from April to October, at seven morning and five evening, and the other part at eight and six";² and similar notices occur in all the Burgh and chief Session Records of the country. In 1625 the Synod of Fife "appointed that ordinary Readers in all congregations shall be tied to read in the public audience of the people only such prayers as are printed in the Psalm-Book, and ordained by the Kirk of Scotland to be read publicly."³ In 1631 one of the reasons given by the Anti-Prelatic party against receiving King James's version of the Psalms was, "If it should happen, which God forbid, that our book of Psalms in metre . . . were removed, it might then be justly feared . . . that the Common Prayers" (with this the other heads of the 'Book of Common Order' are mentioned) ". . . would all be suppressed, to the great hindrance of public and private uses."⁴ Sir W. Brereton, an English Puritan who visited Edinburgh in 1635, describes the worship in the city churches as follows:—

"The order that is observed in the worship of God is this: upon the Lord's Day they do assemble betwixt eight and nine in the morning, and spend the time in singing Psalms and reading chapters in the Old Testament until about ten;

¹ Cald. Hist., vol. vii. pp. 368, 369.

² Life of Weems, p. 22. Maitland Club.

³ Records of the Synod of Fife, p. 103. Abbotsford Club.

⁴ Ban. Miscel., vol. i. p. 234.

then the preacher comes into the pulpit, and the Psalm being ended, he reads a printed and prescribed prayer, which is an excellent prayer. This being ended, another Psalm is sung, and then he prays before sermon, and concludes his sermon betwixt eleven and twelve. . . . The afternoon's exercise, which begins soon after one, is performed in the same manner . . . save [that] the chapters [are] then read out of the New Testament, and they conclude about four."¹

In 1637, Patrick Henderson, who was set aside for refusing to read Laud's Book, had been in the habit of reading Knox's Liturgy every morning, on week day as well as Sunday, in St Giles's Church. He had read it there as usual at eight o'clock on the morning of the riot, and when he finished, he said, "Adieu, good people; for I think this is the last time of my reading prayers in this place."² After the "Maid's Commotion" in Edinburgh, the Prelates directed that there "should be a surcease of the Service-Book"; that "in the whole churches of this city sermon shall be made at the accustomed times by regular and obedient Ministers; and that a prayer shall be made before and after sermon; and that neither the old service nor the new established service be used in this interim."³ The daily service was for a time discontinued. There were no "prayers read morning or evening as the custom was; yea, for five or six months after this Mr Patrick Henderson read not the prayers."⁴ In consequence of this, one of the charges brought against the Prelates at the Glasgow Assembly, and mentioned

¹ Travels, pp. 109, 110. Published by the Chetham Society.

² Maitland's Edinb., p. 71.

³ Baillie's Letters, vol. i. p. 448.

⁴ Row's History, p. 410. The Bishops "did inhibit the ordinary morning and evening prayers, customable in Edinburgh since the Reformation." The people of Edinburgh, "with cries and tears, desired the . . . keeping away the Service-Book and restoring their own."—Roth's Relation, pp. 4 and 15.

among the reasons for their deposition, was the “interdicting morning and evening prayers”—that is, the daily reading of the ‘Book of Common Order’ in church. The petitions sent in against Laud’s Book at the time refer to the old Liturgy as containing the form of worship received at the Reformation, and universally practised since.¹ The Ministers declared “that they were ready to alter everything that could be made appear . . . unsound . . . in the Liturgy which they had received from their ancestors.”² It appears, also, that it was the understanding of some of the leading clergy who were disposed to receive Laud’s book that it was to be read by the Readers, as Knox’s book had been before, and not ordinarily by themselves.³ In a small tract of 1638, attributed to George Gillespie,⁴ giving reasons for the refusal of the Service-Book, it is said, “Though a prescript form of Liturgy were lawful, yet there is no warrant for imposing of one; for might not able Ministers at least make a prescript form to themselves, which would fit them and their people best? But if it were lawful to impose one, then there is one in this country already. Ought not that rather to be imposed than any other, seeing it is already established by Parliament now of a long time? But now, if a new one ought to be imposed, then it ought to come in by a lawful manner.” One of the animadversions upon Laud’s book by a Committee of the Glasgow Assembly was, that “it abolishes a lawful

¹ Forty-six of these petitions, from burghs, parishes, and presbyteries, are preserved in the Register House, Edinburgh.

² Stevenson’s History, p. 172. Spang’s *Historia Motuum*, p. 32.

³ Stev. Hist., p. 171. Records of the Kirk, p. 53.

⁴ “Ye have here . . . some reasons against the service in print. . . . I am informed . . . that they came from Mr George Gillespie.”—Baillie to Spang, Letters, vol. i. p. 90. The reasons are given, though not verbatim, in Row’s Hist., pp. 405, 406. They are opposed to all strictly prescribed forms.

and long-used external form of divine service, and in its place substitutes another.”¹ In the King’s Declaration (Dr Balcanquhal) it is stated, that King James’s reason for wishing to introduce a new service into Scotland immediately after he succeeded to the English throne was, “the deformity which was used in Scotland, where no set or public form of prayer was used, but Preachers, or Readers, and ignorant Schoolmasters prayed in the Church, sometimes so ignorantly as it was a shame to all religion to have the majesty of God so barbarously spoken unto, sometimes so seditiously that their prayers were plain libels.”² The Assembly of 1639, however, selected this among other statements for condemnation and denial.³

Gordon, Parson of Rothiemay, who lived at the time, says, that those who tried “to justle out” the “prayers and form of service used before in the Church of Scotland,” tacitly condemned the French Church, “from whom that model was mostly borrowed”; that admitting there were defects in the old Liturgy, “the medicine was worse than the disease”; that “this Service-Book did put the patient out of one sickness into another worse than the former, which was *that Ministers prayed extempore*.”⁴ He tells us also that about 1640 “set forms of prayer in

¹ *Historia Motuum*, p. 204.

² King’s Declaration, p. 16.

³ *Records of the Kirk*, p. 266.

⁴ *Scots Affairs*, vol. ii. p. 80. For Gordon’s statement as to the source of the prayers, see Notes after the reprint. Among our other obligations, we are indebted to the French Church for suggesting the emblem of the burning bush. At the first Synod of Vitre, held in 1583, in the castle of the Earl of Laval, it adopted for a seal the burning bush, in the midst *Jehovah* in Hebrew letters, and round the circle *Flagror, non consumo*.—Quick’s Syn., vol. i. p. 146. Quick elsewhere speaks of the motto as *Comburo, non consumo*, and says that with this seal “those venerable Councils sealed al. their letters and despatches.”

public began to be dishaunted by all, and such as used them were looked upon as not spiritual enough.”¹

In the Assembly which met at Aberdeen in July 1640, complaints were made of some Ministers that

“they will not read the common confessions of sins, and condemn the reading of it or of any set prayer. When they come to a kirk they will go into the kirkyard till the common confession of sins be read, if they understand that the Minister is wont to read it.”

And in the Act passed against innovations that Assembly declares that it

“does not disallow the reading or using of set prayer, neither in private nor in public.”²

In August 1640 Mr Andro Donaldson was

“posed before the Presbytery [of Perth] whether it was lawful to read prayers, because there went a report of him that he disdained reading of prayers altogether. He declared he was never of that mind, but thought them lawful, though to conceive was better.”³

In Henderson’s ‘Government and Order of the Church of Scotland,’ first published in 1641, we have an account of the manner in which Divine service was then conducted. It was written to correct misconceptions that prevailed in England, one of which was that the Scots “had no certain rule or direction for their public worship, but that every man, following his extemporary fancy, did preach or pray what seemed good in his own eyes.” “Against this,” Henderson says, “the form of prayers, administration of the sacraments, admission of Ministers, excommunication, solemnising of marriage, visitation of the sick, &c., which are set down before their Psalm-Book, and to which the

¹ Scots Affairs, vol. iii. p. 250.

² See editor’s Lee Lecture, pp. 11, 12.

³ Pastoral Work in Cov. Times, Ross, p. 79.

Ministers are to conform themselves, is a sufficient witness: for although they be not tied to set forms and words, yet are they not left at random; but for testifying their consent, and keeping unity, they have their Directory and prescribed Order." He describes the order of public worship as follows: "When so many of all sorts, men and women, masters and servants, young and old, as shall meet together are assembled, the public worship beginneth with prayer and reading some portion of Holy Scripture, both of the Old and New Testament, which the people hear with attention and reverence; and after reading, the whole Congregation joineth in singing some Psalm.¹ This reading and singing do continue till the preaching begin; at which time the Minister, having prefaced a little for quickening and lifting up the hearts of the people, first maketh a prayer for remission of sin, sanctification, and all things needful, joining also confession of sins and thanksgiving with special relation to the hearers. After which, in the forenoon, is another Psalm, and after the Psalm a prayer for a blessing upon the preaching of the Word." Then follows the sermon. "After sermon he praiseth God, and prayeth again for a blessing, joining earnest petitions for the Church universal, and for the coming of the kingdom of Christ, for all the afflicted Churches, for the Churches in his Majesty's dominions, for the Church of Scotland, ministry and people, for the King, the Queen, the Prince, and their whole royal progeny, for all the members of that particular Congregation, as well absent in their lawful affairs as present, for all that are afflicted among them, in body, mind, or means. The prayer ended, a Psalm is sung, and the people dismissed with a blessing." The prayers given with Henderson's Sermons, preached after the Swearing of the Covenant in 1638, and before the Glasgow Assembly, are in

¹ Down to this point we have the Reader's service, which is only indicated by the Minister's service being called the preaching. Hence the later use of the terms, *the preaching* and *the preachings*.

accordance with this description, except that the Lord's Prayer always ends the prayer before sermon, and the first or Reader's prayer is omitted, as not being part of the Minister's service.

Wodrow gives the following account of a paper written about 1650, by Andrew Ramsay, Moderator of the Aberdeen Assembly of 1640, against the innovations in worship which had been introduced since 1638:—

“He [A. R.] instances leaving off the Lord's Prayer at the end of public prayers, as had been usual formerly, and though Christ prescribed it, and it is most perfect, yet not one in a hundred uses it. It was the practice formerly to use forms of prayer, as also extemporary prayers, before and after sermon; now extemporary prayers were only used. This, says Mr Ramsay, is not agreeable to many places of the Word of God. . . . He thinks the vast difference pretended by the enemies of forms between prayer flowing from the Spirit and forms says much for forms, because those are much more adapted to the words of the Spirit in Scripture than extemporary prayers are. . . . Forms may be easier joined with than unpremeditated effusions, and they are less subject to error and mistakes. Another novelty he reckons the disuse of prayer by persons alone in churches. . . . The Temple was built not only for joint prayer, but that single persons might come and put up their particular petitions suitable to their cases. Again, he says, of late all public reading of the Scriptures in the Church is laid aside as dry and useless unless there be a Minister to explain it. . . . The profession of the Creed in Baptism is laid aside, though very anciently used in the Christian Church, . . . and Godfathers in Baptism are laid aside, to the hurt both of parents and of children when they come to age. He complains that the long custom that Ministers, when they enter the pulpit, before they preach to the people, address themselves to God for His Spirit promised and given, is abrogat, to the great loss both of Ministers and people.”¹

As many writers of the period state that there was uni-

¹ Wod. MS. Life of Ramsay, Univ. of Glas.

formity in the worship of the Church till the passing of the Perth Articles in 1618, it seems clear, from the notices we have quoted, that from the Reformation till that time Divine service was usually conducted in close accordance with the 'Book of Common Order.'

The bell having been rung an hour before, was rung the second time at 8 o'clock for the Reader's Service. The congregation then assembled,¹ and engaged for a little in private devotion.² The Reader took his place at the "lectern," read the Common Prayers, and in some churches the Decalogue and Creed.³ He then gave out large portions of the Psalter, the singing of which was concluded with Gloria Patri, and next read chapters of Scripture⁴ from the Old and New Testaments, going

¹ In 1600 and later the Session of Monifieth ordered the "catalogue to be read" every Sunday in church to mark absentees.—Rec. See Christian Instruc. for Dec. 1839. In 1643 the Presbytery of Strathbogie ordained that such as were not present at the Reader's Service were to be "punished as absents from the kirk."—Rec., p. 37, Spal. Club.

² Sage says that till 1645 and later it was the custom for people entering church "to uncover their heads," and to "put up a short prayer to God, some kneeling, some standing. This custom was so universal that the vestiges of it may be even yet observed amongst old people . . . who continue to retain it."—Works, vol. i. p. 360, Spot. Soc.

³ In 1604 the Aberdeen Session ordered the Reader "to repeat at the ending of the Prayers both on Sunday in the morning and on the week-days the 10 Commands, as well as the Belief."—Selections, Spal. Club, p. 38.

⁴ King James's version, first published in 1611, was not cordially received in Scotland, and was little used before 1645. The Genevan Bible was in common use. The Westminster Directory mentions no particular version, as it was the intention of the Assembly Divines to bring out a new translation. The present version came gradually into use; but, "till within the last 40 years, a Bible of Geneva translation was used in the Church of Crail" in Fife. So wrote Principal Lee in 1824.—Memorial for Bible Soc., pp. 112, 113.

through in order any book that was begun, as required by the First Book of Discipline. After an hour thus spent, the bell rang the third time, and the Minister entered the pulpit, and "knelt for private devotion." He then began with a "conceived" prayer, chiefly for "illumination," as in other Reformed Churches. He next preached the sermon, and then read or repeated one of the Prayers in the Liturgy for all conditions of men, or extemporised one "conform" to it, concluding with the Lord's Prayer and the Creed. After this there followed a Psalm and the Benediction. Between 1618 and 1640 the usage continued, with these differences—that in some parts of the country the Minister's salutation was lengthened into a preface; there was an additional Prayer and Psalm before Sermon at the morning service,¹ and the Lord's Prayer was used at the end of the Prayer before Sermon; the recital of the Creed was omitted by many of the Clergy;² and the practice of their not reading any part of the Prayers, which was not unusual in the time of Calderwood's first incumbency, became common among those who opposed the Court policy. Between 1640 and 1645 the reading of prayers by the Clergy, which had still continued to be the rule, was given up, and was henceforth confined to the Reader's Service.

The afternoon service was for many years catechetical. The First Book of Discipline enjoined, that on Sunday afternoon the children should be publicly examined in

¹ Baillie speaks of two prayers before sermon as the custom. It is not easy to say whether he refers to the two of the Liturgy or to the second and third of the three mentioned by Henderson.

² In an unpublished paper of the Wodrow MSS. (fol. 44, No. 24), containing a few notes on the Book of Common Order unfavourable to its liturgical use, it is said, "The rehearsal of the Belief had been disused for many years, till now, of late, the formalists have revived it, because there is an intention to bring in the English service." The date of the MS. is probably about 1637.

the Catechism, in the audience of the people, according to the order indicated in the Catechism itself. Calvin's Catechism, which is referred to, is divided into portions for successive Sundays; and after the children were examined, the Minister was to give a short discourse to the people on the doctrine of the day. Melville mentions that he repeated the Catechism in this way on Sunday afternoons in presence of the people. The other great Catechism of the Reformed, the Heidelberg, was also of public authority in the Church of Scotland, was bound with some editions of the Liturgy, and used in catechising. It is also divided into portions for the Sundays of the year. The First Book of Discipline prescribes that there should be prayers (*i.e.*, the reading of the Common Prayers) on Sunday afternoons, where there was neither preaching nor catechising.

Daily service on week-days was very general from the time of the Reformation. In towns the Readers read the Common Prayers, with portions of Scripture, every morning and evening through the year, and the trades provided lights for this purpose during the winter. There was daily service even in country villages. Thus in 1661 the Earl of Callender desired of the Synod of Lothian and Tweeddale "that reading of Scripture and Prayers be publicly used in towns and villages every morning and evening on the week-days, according to that former laudable practice of this Church."¹ Henderson says that

¹ Records of Synod. The following extract from the Session Records of St Andrews, of date August 14, 1597, quoted by Principal Lee, Lectures, vol. i. p. 211, gives an idea of what the Reader's service usually was: "Mr Robert Zuill ordained to read every day morn and even (except the days of public teaching) a chapter of the New Testament and another of the Old before noon, beginning at Genesis and Matthew, with a prayer before and after; and evening, some Psalms, with a prayer before and after." It is also worthy of note, that in large towns one of the churches was kept open all day

“week-day Sermons . . . in cities and towns use to be at least two days every week”; and this had been the practice from the Reformation till his time.¹ At these Sermons the First Book of Discipline recommends that the Common Prayers which it enjoined on other week-days should not be read, lest the people should “think them no prayers which be made before and after sermons.” This seems to imply that at first the people were disposed to regard extempore prayers as no prayers at all, just as at the end of the period we are considering there were those who began to take a similar view of read prayers.

BAPTISM.

The rubrics in the Baptismal Service make no mention of the Minister having liberty to depart from the form given. In the Book of Geneva, one of them stood thus—“*The Minister exhorting the people to pray, saith in this manner, or such like, kneeling.*” But this is changed in the Scottish book to, “*Then followeth this prayer.*” The long exposition of the Creed is not in the Geneva Book, and is omitted in the later editions of the Book of Common Order. It was probably not used at the service, but the parent or godfather always rehearsed the Belief as prescribed.

Brereton describes a baptism at which he was present, for private prayers. In 1619 “the [Glasgow] Session appoints the New Kirk door to be opened at 5 in the morning and closed at 9 at night for the summer half-year, and for the winter from 7 in the morning till 5 in the evening.” “This,” adds Wodrow, “like the Old Kirk at Edinburgh, was for particular persons praying in the kirk.”—Life of Weems, p. 22.

¹ The Session Records of St Andrews, Glasgow, and other towns show that, till 1600, the week-day sermons were preached on the old Church-days, Wednesdays and Fridays. After that date, the King directed the service to be changed to the Tuesdays [and Thursdays], to commemorate his escape from the Gowrie conspiracy.

in the College Church of Edinburgh in 1635, as follows :—

“The preacher standing in the pulpit, and there being . . . fastened into the same a frame of iron . . . wherein there stands a silver basin and ewer; the minister used an exhortation, . . . and demanding from the witnesses (which are many, sometimes twelve, sometimes twenty) according to a printed form of baptism, the parent receives the child from the midwife, presents the same unto the preacher, who doth baptize it without any manner of ceremony, giving the strict care of Christian and religious education, first unto the parent, then unto the witnesses.”

Henderson says, “He that presenteth the child maketh confession of the faith into which the child is to be baptised, and promiseth to bring up the child in that faith, and in the fear of God.” In his account the baptismal formula is stated thus—“*Into the name of the Father, Son, and Holy Ghost.*” The Assembly of 1582 strictly forbade baptism in private houses. The Assembly of 1602 allowed it in church on other than preaching days; that of 1618 permitted it in private in cases of sickness. This was again disallowed in 1638; and Henderson says, “It is never ministered in private houses.” It usually took place as soon as possible after the child was born, and generally after the sermon.

The child was to be presented for baptism accompanied with the father and godfather. One of Knox’s sons had for godfather Whittingham, the other Coverdale, formerly Bishop of Exeter. James Melville also mentions that the Earl of Mar was his godfather. Opposition to this custom, which was common to all the Reformed Churches, was one of the points of the Brownists at their first appearance in Scotland in 1584. Brown “made shew, after an arrogant manner, before the Session of the Kirk of Edinburgh, that he would maintain that witnesses at baptism

was not a thing indifferent, but simply evil. But he failed in his probation.”¹ In Aberdeen it became the fashion for every “servile man in the town” to invite “twelve or sixteen persons to be his gossips and godfathers to his bairn,” till the session in 1622 forbade any more than “four at the most.”

In later times, while some continued to regard godfathers as additional sponsors, others looked upon them merely as witnesses.

All who sought baptism for children were required to be able to repeat the Lord’s Prayer, Belief, and Ten Commandments, and it was the duty of the Reader to instruct those who were ignorant.

THE LORD’S SUPPER.

A suitable prayer is given in the Liturgy, to be used on days of Holy Communion before the sacramental service itself. The rubrics give permission to the Minister to vary the Prayer before Distribution. The form given is entirely eucharistic, and is wanting in that invocation of the Holy Spirit which has generally been considered so important a part of the Communion Service. Apparently this omission was urged by some, who were averse to being tied to set forms, in their arguments with those who adhered to the precise words of the book. Thus Row, relating how, in 1622, through kneeling at a Communion, the table was overturned and the cup spilled, says, “Mr Patrick Galloway having kneeled and prayed, I would say having read the prayers of consecration, wherein there is not one word of Lord bless the elements or action.”² Scrimgeour, who was a decided Anti-Prelatist, and who in 1620 was charged before the High Commission with disregarding the Perth Articles, read in his defence as follows: “Neither is there any warrantable form directed

¹ Cald. Hist., vol. iv. p. 1.

² Hist., p. 331.

nor approven by the Kirk beside that which is in print before the Psalm-Book, according to the which, like as I have always done, so now I minister that sacrament.”¹

From the description of a Communion at Perth in 1580,² it appears that the choir of the church, where the altar had stood, was occupied with tables and seats; that this was railed off; that the communicants entered by two doors in the rails, giving their tokens and alms to the deacons as they entered; and that there were two ministrations, the first at five, and the second at half-past nine A.M.³

In 1623 Calderwood describes a Scottish Communion as follows:—

“Among us, the Minister, when the sermon is finished, reads the words of institution, gives a short exhortation and admonition, then blesses. The blessing or thanksgiving ended, he says, ‘Our Lord, on that night on which He was betrayed, took bread, and gave thanks, as we have already done, and brake, as I also now break, and gave to His Disciples, saying (then he hands it to those nearest on the right and the left), This is my body,’ &c. He adds nothing to the words of Christ, changes nothing, omits nothing. Then those next break a particle off the larger fragment⁴ or part, and hand what is left to those sitting nearest, so long as there is any portion of the fragment over. Then those who serve the tables, when one fragment is done, offer the paten, from

¹ Cald. Hist., vol. vii. p. 422.

² Scott’s History of the Reformers, p. 191.

³ At Glasgow, in 1586 and 1587, the time of convening on Communion Sundays was at four in the morning and at eight in the morning.—Wod., Life of Weems, p. 25. In the Canongate, Edinburgh, in 1613, there was no “morning service” on the Communion Sunday, but preaching began at eight o’clock.—Principal Lee’s Lectures, vol. i. p. 398.

⁴ In Aberdeenshire the bread is cut into *dice*; and within the recollection of many, some of the old people received the Communion fasting, and many of the older clergy used the mixed cup.

which another in like manner takes a similar larger fragment or *κλασμα*, and breaking, hands to the next, and so on. In like manner the Minister delivers the cup to those nearest, repeating the words of Christ, without addition, mixture, change, or omission, and they hand it to those sitting beside them; and when the wine is done, those who serve fill it anew. As soon as he has delivered both elements to those sitting nearest him, using only the words of Christ, whilst they distribute amongst themselves the bread and the cup, the Minister, as long as the action of eating and drinking lasts, addresses those at the table. . . . Whilst they are rising from the table, and others are taking their place, the Minister is silent, and those leaving and those approaching the table, together with the whole Congregation, either sing, or the Reader reads the history of the Passion. But when the Minister is speaking, and when the communicants hand to one another the elements, neither is the history of the Passion read nor Psalms sung, as it is not expedient. . . . If the whole communicants could sit at one time at the tables, it would be more agreeable and advantageous, as they could thus all together eat, drink, meditate, sing, and hear the Minister's address. . . . In this form our Church has now for sixty years celebrated the Holy Supper."¹

Gillespie gives the same form with an important addition. "Besides the common blessing of the elements," he says, "we give thanks also in the several actions of distribution, saying after this or the like manner: The Lord Jesus, the same night He was betrayed, took bread; and when He had given thanks, *as we also give thanks to God, who gave His Son to die for us*, brake it," &c.; and with the cup, "*as we also give thanks to God, who gave His Son to shed His blood for us*." This form shows that the words of institution are to be recited as a prayer, as is done in all Catholic Liturgies, and that the showing forth of Christ's death is an act done towards God.²

¹ Altare Damascenum, pp. 777, 778.

² Eng. Pop. Cer., p. 200.

In Henderson's description of the Communion, it is said, "After sermon, immediately the Pastor useth an exhortation, and debarreth from the table all ignorant, profane, and scandalous persons." Then, going to the table, "he first readeth and shortly expoundeth the words of institution; . . . next he useth a prayer wherein he both giveth thanks . . . and prayeth earnestly to God for His powerful presence, and effectual working to accompany His own ordinance. . . . The elements thus being sanctified by the Word and prayer, the Minister sacramentally breaketh the bread, taketh and eateth himself, and delivereth to the people . . . saying, *Take ye, eat ye; this is the Body of the Lord, which is broken for you: Do it in remembrance of Him.* After all at the table have taken and eaten, the Minister taketh the cup, and, drinking first himself, he giveth it to the nearest, saying, *This cup, &c.* . . . The Minister, . . . after the giving of the elements, doth either by his own speech stir up the communicants to spiritual meditations, . . . or causeth be read the history of the Passion. . . . After all at the table have received the cup, they rise from the table . . . (and) another company cometh, . . . during which time of removing . . . the whole congregation singeth some part of a Psalm, as Ps. 22 or 103. After the last company hath received, the Minister . . . goeth to the pulpit, where, after a short speech, tending to thanksgiving, he doth again solemnly give thanks unto God, . . . and prayeth as on other Sabbaths. The prayer ended, all join in singing a Psalm of praise, suitable to the occasion, and are dismissed with the blessing, before which none are to depart unless in case of necessity."¹

At first, separate ministrations on the same day, and

¹ There are some interesting points of difference between this account and Calderwood's, showing the changes that had taken place in twenty years, and the departure from the order of Knox's Book.

often on two or three successive Sundays, were common, but it is probable that a succession of *tables* was also practised in some churches from the time of the Reformation. The table addresses, given sometimes instead of the reading of the history of the Passion, one to each company, were quite short, only lasting till all had received the elements.

At a Communion in 1619, the "tickets" or tokens are spoken of as being taken "at the doors."¹ In 1618 the Aberdeen Session enjoined that the alms of the communicants should be taken up at their rising from the table, "according to the form observed in Reformed congregations in the south parts of this Realm."²

The Assembly of Perth in 1618 enjoined kneeling at the Communion, and this Act above all others excited opposition. Many refused to kneel, and the Lord's table was often the scene of such confusion "as was pitiful to behold; some of the Ministers kneeling, some sitting, some standing, and such confusion among the people also; the Minister giving the elements out of his hands to each one, and the Reader reading, or the people singing, at that same time."³ Under the year 1624, Calderwood writes in his History that the Church is bound to maintain the order of ministration registered in the Psalm-books, which order he says "is still practised by two parts at least of the Congregations of Scotland, still opposing to these innovations."⁴ Spottiswoode also states, in 1627, that kneeling was given up in many parts of the kingdom where it had been for a time practised, and that private Communion, as permitted by the Perth Articles, had not

¹ Cald. Hist., vol. vii. p. 357. The use of tokens is mentioned in 1572.—Lee's Lectures, vol. i. p. 392.

² Selections, Spal. Club, p. 86.

³ It was "kneeling at the instant of receiving" that was objected to.—Gillespie's Eng. Cerem., p. 52.

⁴ Vol. vii. p. 618.

been introduced in practice. After 1638 it seems that some Ministers continued to give the elements to each person within their reach, as, in 1650, we find one censured for retaining this "old practice."¹

In the First Book of Discipline, four times in the year are said to be sufficient for the administration of the Lord's Supper. The Genevan Book speaks of a monthly celebration, and the rubric was retained in Scotland; but the Assembly of 1562, which ordered the use of this Book, directed that there should be Communion quarterly in towns, and twice a-year in the country. It appears to have been observed quarterly by many till 1618, but that bewixt that time and 1638 the practice of having it but once a-year became common. In the Assembly of 1638 it was referred to a committee to consider what order should "be taken that the Lord's Supper be more frequently administered both in burgh and landward than it hath been in these years bygone"; and they reported that "it were expedient that the Act . . . of 1562 be renewed."²

There were at first no additional week-day sermons in connection with the Communion. From the time of the Reformation it had been the practice to hold a meeting on the Tuesday before for the reconciliation of offences; but after the Perth Articles these assemblies became in many places scenes of strife, and were gradually given up.³

Perhaps in their place—at all events about 1620—a service of preparation on Saturday became customary.⁴ Henderson says, "The doctrine of preparation" is "taught the last day of the week, or at least toward the end of the week"; and in effect, that the Communion services were

¹ Rec. Cupar Pres., p. 158.

² Records of the Kirk, p. 36.

³ Cald. Hist., vol. iv. p. 81, vol. vii. p. 356. Sess. Rec. of Aber., p. 16. Spot. Hist., fol., p. 545.

⁴ Scott's Hist. of the Ref., p. 192.

closed by the "Doctrine of Thanksgiving" taught by the Minister on the Sunday afternoon.¹

MARRIAGE.

In the Form of Marriage, the rubrics allow the Minister latitude in the prayer or blessing, but not in the exhortations or vows. The Assembly of 1570 ordained anew that all marriages should be solemnised "according to the order published." At first the Church required the ceremony to be performed in all cases at the morning service on Sundays, but after 1579 it was allowed on week-days, provided a sufficient number were present and "preaching joined thereto." The old practice of marrying on Sunday in face of the congregation was, however, long common,² and survived in some counties

¹ It may here be stated that no form is given in the 'Book of Common Order' for admission to the Lord's Supper. Such forms were wanting in all the Reformed Liturgies at first, but they have since been supplied. The First Book of Discipline says that "none are to be admitted to this mystery who cannot formally say the Lord's Prayer, the Articles of the Belief, nor declare the sum of the law." Calvin's Little Catechism, and, after 1592, Craig's Catechism, was used for the instruction of young communicants. It was the practice to admit the young to the Lord's table at an early age—*e.g.*, James Melville at 12. Bishopping or prelatic confirmation was enjoined in 1618, but the practice was never introduced to any considerable extent. Henderson says, "None are admitted . . . but such as, upon examination, are found to have a competent measure of knowledge in the grounds of Christian religion and the doctrine of the Sacraments, and are able . . . and profess themselves willing to examine themselves, and to renew their covenant made with God in Baptism, promising to walk as beseemeth Christians, and to submit themselves to all the ordinances of Christ."

² Sir Thomas Hope mentions the marriage of his son in 1638 in the Gray Friars Kirk on "Sunday immediately after the preaching."—Diary, p. 69.

till within the memory of men still living.¹ As in the other Reformed Churches, the giving of the marriage-ring was not made part of the religious service. The custom itself was not objected to, but the "superstitious use"—putting the ring on the book, and the Minister then handing it to the bridegroom.² The Assembly of 1570 directed that promise of marriage should be made before the Minister or Reader, and that "caution for abstinence should be taken till the marriage be solemnised." The last clause of this Act was enforced by sessions till a few years ago, the money, when forfeited, being given to the poor. No man was allowed to marry under fourteen, or woman under twelve years of age; and both were required to be able to repeat the Lord's Prayer, Creed, and Commandments. As late as 1642 a marriage was stopped by the Glasgow Session till the bridegroom should learn these fundamentals of the Christian faith.

BURIAL OF THE DEAD.

The First Book of Discipline says that it was "judged best," on account of prevailing superstition, that there should be neither singing, reading (that is, prayer), nor preaching of sermons at funerals. According to Spottiswoode's version, the matter was left to particular churches, and in the copy given in Knox's works, there is this clause, which is omitted in the ordinary version—viz., that of 1621: "And yet, notwithstanding, we are not so precise but that we are content that particular kirks use them in that behalf, with the consent of the ministry of the same, as they will answer to God and Assembly of the

¹ We were informed by a distinguished clergyman, formerly Minister of a Perthshire parish, that one of his elders had been so married, the custom being continued there till his youth.

² Calderwood, *Alt. Damas.*, p. 870.

Universal Kirk gathered within the realm.”¹ There can be little doubt that this is genuine, as the ‘Sum of the First Book of Discipline,’ drawn up some years later than the Book itself as a handbook for “the instruction of Ministers and Readers in their office,” after repeating the opinion against singing and reading, adds, “But this we remit to the judgment of the particular kirks, with advice of the Ministers.” The ‘Book of Common Order’ also leaves it an open question, permitting, where the Geneva Book had enjoined, the Minister to go to the church and make “some comfortable exhortation . . . touching death and the resurrection.”

As to funeral sermons, we find Knox preaching at the burial of the Good Regent, and other instances, such as that of Livingston at the funeral of Simson of Stirling, both Anti-Prelatists: “And so was buried after sermon (Mr Patrick) in the end of the quire.” In later times, according to Henderson’s account, there was no religious service, either at the house, church, or grave.

At the funerals of distinguished persons trumpets were blown and burning torches were carried in the procession. The carrying of pictures and images, which had been common at first, was forbidden by the Assembly in 1598.

In 1643 an Act was passed “inhibiting persons to hang pensils [*i.e.*, little flags] or brods, to affix honours or arms . . . to the honour or remembrance of any deceased person . . . within the kirk.” Mr Spang of Campvere had sent to the Assembly “the attestation of some Dutch kirks anent hanging of pensils in kirks.” The proposal to prohibit this practice, common till that time, was mixed

¹ Knox’s Works, Wod. Soc., vol. ii. p. 250. This is the earliest and most trustworthy copy of the First Book of Discipline. Principal Lee, speaking of the common copy, says, “The book which passes by that name appears to be an awkward translation into English.”—Lectures, vol. i. p. 150.

up with the question of burying the dead within the church, which occupied the Assembly, Baillie tells us, "the most of the day: for the general, sundry noblemen, especially Eglinton, were not content to be excluded from the burial of their fathers in the church."¹

ORDINATION.

The Form of Ordination, which was drawn up in 1560, and is usually printed with the Liturgy, was used for the first fifty years, and in some cases afterwards. It was used at the admission of Superintendents and sometimes of Bishops, as in 1572, when Douglas was made Archbishop of St Andrews. About 1620 new forms² were introduced by the prelates, that for Bishops being much the same as the form in the English Liturgy, that for Presbyters a mixture of the English form and that of the Old Liturgy. These new forms were not always enforced. Thus, in 1624, when Mr William Row was ordained assistant to his father, a decided Anti-Prelatist, the Bishop of Dunkeld said to him, "Mr William, I do not come to this meeting as a Bishop, but as your friend and co-presbyter, and I promise that I shall not ask your son any other questions than those which are contained in the Psalm-Book."³

The First Book of Discipline says that the laying on of hands was not necessary in ordination, but that book was never law, civil or ecclesiastical. Calvin's Institutes, published in English in 1561, pronounces it obligatory, and the second Helvetic Confession, approved by the Church of Scotland in 1566, says that Pastors are to be ordained "with laying on of hands." In 1571 Erskine

¹ Letters, vol. ii. p. 93.

² For these forms see *Mis. Wod. Soc.*, vol. i. pp. 591-614.

³ Wilson's *Presbytery of Perth*, p. 85; also Row's *History*, p. 327.

of Dun refers to it as an apostolic institution, and as then used at the admission of Ministers. John Morrison, who was Minister of Bar in 1574, was afterwards received into the Church of England, and Archbishop Grindal, in licensing him to celebrate divine ordinances in the Province of Canterbury, states that "he was ordained to sacred orders by the imposition of hands according to the laudable form and order of the Reformed Church of Scotland," and that he "ratifies and approves the form of his ordination." The Second Book of Discipline, drawn up by authority of the Church in 1577, includes the laying on of hands among the ceremonies of ordination. If it was ever omitted it could only have been in a few cases, and it was restored while most of the clergy were in pre-Reformation orders. It is not a question that is of any controversial importance, as from 1610 to 1638 the clergy were all episcopally ordained, and when Presbytery was restored great care was taken to guard against any irregularity. See, *e.g.*, the Presbytery Record of Kirkcaldy, April 26, 1638:—

"The Presbytery having the power of ordination *jure divino*, being also after the Reformation invested therewith *jure nostro parliamento*, and never again deprived of the same by any posterior Act, either of Parliament or General Assembly, hath admitted and ordained . . . Mr George Gillespie into the Ministry at Weems . . . by taking his oath of allegiance, and giving to him imposition of hands, with full power to preach the Word, minister the Sacraments, exercise Kirk discipline, and do all the offices of a complete Minister."¹

¹ For a "historical demonstration that the Church of Scotland possesses the apostolical succession, or that our present Ministers possess their commission and derive their powers through an unbroken succession of validly ordained Ministers from the Apostles and our Lord," see a series of papers in the 'Edinburgh Christian Instructor' for 1839.

Institution to a benefice was given by the presiding Minister "delivering the Book of God" into the hands of the newly appointed Pastor. Thus, at an induction in 1640, the records of the Presbytery of Strathbogie mention that institution was given to Mr James Gordon, "by delivering the Bible unto him, as use is in such cases."¹

Soon after the Reformation the General Assembly recommended that Regents should only teach eight years in the Universities and then enter the Ministry.² From this source came a succession of very eminent men, such as James Melville, Henderson, and Dickson. Ordinarily candidates for the Ministry took part in the weekly exercise,³ and were permitted to do duty on Sundays at the discretion of the clergy. Spottiswoode says that it was a general abuse that young men from College, before they had come to discretion, or been ordained, were in the habit of preaching, and that the Assembly of 1610 forbade the practice.

In 1568 a form was drawn up for the admission of Elders and Deacons in Edinburgh, and this was sanctioned for general use by the Assembly of 1582.

At the visitation of Parishes by Presbyteries, the Elders were sworn⁴ before being examined, and were also required "to give their oath . . . for faithful administration."

¹ Presbytery Book of Strathbogie, Spal. Club, p. 26. See also Pres. of Perth, p. 127, where it appears that in 1700, Bible, church keys, and bell-strings were given.

² Sel. Biog., Wod. Soc., vol. ii. p. 6.

³ M'Crie's Life of Melville, pp. 438, 439. Baillie's Hist. Vind. of Government of Church of Scotland, p. 22. Henderson's Government and Order.

⁴ Ses. Rec. Rothiemay, Scots Affairs, vol. i. p. li; vol. iii. Scots Affairs, Spal. Club, p. 204.

Titles and Designations of the Clergy.—The term *Minister* was usually applied to Pastors. It had been given to some ecclesiastics

THE ORDER OF EXCOMMUNICATION AND PUBLIC
REPENTANCE.

The First Book of Discipline, treating of these subjects and of prayers for the impenitent, adds, "If a solemn and

before the Reformation, as to the Minister of Failfurd, who was head of a religious house.—Knox's Works, vol. ii. p. 397. The word *Parson* is used in lists of clergy till 1645 to mark those who had the whole tithes of a parish, like *Rector*. The title of *Sir* continued to be given after the Reformation to those who had not taken their M.A. degree. Those who had done so were called *Master*, and always prefixed it to their signatures. See Works of Knox, Wod. Soc., vol. i. p. 556. Calderwood in his History speaks of the introduction of the degree of D.D. as a "novelty brought in without advice or consent of the Kirk," vol. vii. p. 222; but it had been recognised from the Reformation, and in an earlier vol. of his History he had quoted an Act of the Assembly of 1569 as follows: "Concerning proceeding by degrees in schools to the degree of a Doctor of Divinity, it was ordained that the brethren of the Colleges of St Andrews convene and form such order as they shall think meet, and that they present the same to the next Assembly to be revised and considered, that the Assembly may eke or diminish as they think good, and that the order allowed may thereafter be established," vol. ii. p. 478. It was approved by both the Books of Discipline. Henderson says, "The Church of Scotland hath had no other Doctors but Masters and Professors of Divinity"; and no doubt when the Prelatic party in 1616 established what had before been sanctioned, the other party objected.

The title of *Right Reverend* was commonly given by all parties to Moderators of Presbyteries and to eminent men. The title of *My Lord* as applied to Bishops was allowed by some of their opponents on account of their civil honours, but was withheld by others, though they sometimes compromised the matter by the equivocal equivalent of *Domine*.

The Assembly of 1643 went the length of forbidding Lord Balvaird (Master Andrew Murray, Minister of Ebdie) voting in Parliament as a Peer. It also ordered Mr William Bennet, Minister at Ancrum, who, as a laird, had attended meetings of the Shire, and voted for a Commissioner to the Convention, to abstain from civil courts and meetings.

special prayer were drawn for that purpose, the thing would be more gravely done." Accordingly, a form was drawn up by Knox in 1567 at the request of the Assembly, and printed in 1569. The rubrics give very little latitude to the Minister; one of the reasons for its preparation was, that "every Church and Minister may have assurance that they agree with others in proceeding"; and it is enjoined "to be universally within this realm observed." Subsequent Acts of Assembly also enjoin, that "the order prescribed shall be observed in all points," and any notices we have on the subject go to show that it was closely adhered to.

All the Session Records abound with references to the Discipline of the Church, to "sackcloth" or linen clothes, the "pillar of repentance," and the "branks and jogges."¹ Gross offenders had, in some cases, to stand covered in sackcloth in the jogges, with their heads clipped and head and feet bare, for half and even three-fourths of the Sundays of a year.² In ordinary cases, excommunicated persons, arrayed in sackcloth, stood at the church door till prayers were finished; they then entered, and, with heads uncovered, occupied the place of repentance during sermon, and went outside again before the last prayer.

FASTING.

The Order of the Fast was drawn up by Knox and Craig, by order of Assembly in 1565-6, and is usually

¹ Iron rings for the neck, from *jugum*. Specimens are preserved in museums and in some parishes. Till within a few years a common threat to children was, "The minister will put you in the jogges." It is necessary to add that these appurtenances of penance came down from times long prior to the Reformation, as there are many who attribute them to the Reformers. Discipline was quite as rigorous in Episcopal as in other times. The use of sackcloth was continued in many parts of the country till well on in the eighteenth century.

² Record of Presbytery of Strathbogie, pp. 8, 11, 34.

printed with the Liturgy. The prayers for the Sunday morning are prescribed definitely. The confessions are new, and the concluding prayers, which are to be taken from the Book of Common Order, are indicated. Those for the Sunday afternoons and the week-days are left to the discretion of Ministers, partly because there was not time to draw them up, and partly because it was not so expedient to prescribe the whole. The rubrics also prescribe a quarter of an hour's silence during the service, for private meditation. An eight days' fast was kept by order of Assembly in 1565-6, and thereafter frequently for many years. The Reformers had been accustomed to Lent, and approved of prolonged annual fasts. The Acts of Assembly appointing these fasts from year to year usually specify that the form is to be followed. In 1568 the Assembly, according to "the allowable custom of the ancients," enjoined that, in all time coming, the first day of its meeting should be kept as a public fast in the town where it should meet, and that the "chair of verity" should be occupied by the ordinary pastors thereof. In 1610 the Assembly which changed the constitution of the Church began with a fast, which, Calderwood says, was "like the fast . . . when Naboth's vineyard was taken from him."¹ In 1638 "Roths went to the Commissioner, and showed that the custom of our Church was to begin her Assemblies with solemn fasting." In 1590 the Assembly ordered fasting and moderate diet every Sunday till King James's return from Denmark; and the custom thus begun was long "observed by the godly in Edinburgh," who took only some light refreshment till night, and gave the food saved to the poor.

We shall now add some notices bearing upon the externals of Divine Service.

¹ Hist., vol. vii. p. 94.

CHURCHES.

Many of the great ecclesiastical buildings, such as Jedburgh, Melrose, and Dryburgh, had been destroyed before the Reformation. The Reformers wished merely to purify the churches from altars and images; but the "rascal multitude" in a few places destroyed the whole buildings. For this the clergy were not responsible, and the destruction was by no means so great as is supposed. "What you speak of Mr Knox preaching for the pulling down of churches," writes Baillie, "is like the rest of your lies. . . . Knox in person . . . went out to save the Monastery of Scoon . . . from all violence. Some few monasteries, and two or three cathedral churches, were cast down by the idle provocation of some Popish priests. . . . I have not heard that in all our land above three or four churches were cast down."¹ The spirit of the Reformation was unfavourable to church architecture; still, the churches since that time have been simply what the landowners who hold so much of the Church property have been willing to make them. The First Book of Discipline required the suppression of all ecclesiastical buildings as monuments of idolatry which were not used as parish churches or schools; at the same time it directed that the churches should be with expedition repaired, "lest that the Word of God and ministration of the Sacraments, by unseemliness of the place, come into contempt"; that they should have "such preparation within as appertaineth as well to the majesty of the Word of God, as unto the ease and commodity of the people"; that each should be furnished with "a bell, . . . a pulpit, a basin for baptising, and tables (or a table²) for ministration of the Lord's Supper."

¹ Bail., *Hist. Vind. of the Ch. of Scot.*, p. 40.

² Table in Spottiswoode; tables or table in other copies. In 1643 the Covenant was subscribed "at the communion table in the Kirk of Carnok."—Row's *Hist.*, p. xxiv.

The Assembly of 1564, and subsequent Assemblies, urged that these directions about reparation of churches should be carried out, and their ruinous condition was constantly complained of by the clergy. James Melville, summing up the abuses of the Commonwealth of Scotland in 1584, says that, "by the insatiable sacrilegious avarice of Earls, Lords, and Gentlemen, . . . the material kirks lie like sheep- and cattle-folds, rather than places for Christian congregations to assemble in."¹ The Church preached and prayed against sacrilege: but all in vain. There were no pews in the churches except a few desks belonging to the public authorities, the trades, and the elders, who "sat in an eminent place." The people had chairs and stools for their own use, which they left or removed at pleasure. In some towns the men and women occupied separate places, an arrangement naturally adopted where there are no family pews.² In churches built before 1560 there were chancels, and these were at first used for the Lord's Supper. Every church had a pillar and stool of repentance, and a sackcloth for public use.³ This had fared better than the other vestments at the Reformation. Crucifixes, images of Christ, Mary, and saints departed, seem, from an Act of Assembly of 1640, to have been still retained in many churches down till that time. In 1640 the Session of Aberdeen ordered the removal of a portrait of Reid of Pitfoddels standing above

¹ Autobiog., p. 188.

² The Glasgow Session in 1597 forbade "women to sit upon the forms men should occupy"; and in 1604 "ordered all the women to sit together in the kirk."—Life of Weems, p. 17.

³ In 1651 the Records of the Kirk-session of Rothiemay state that "the sackcloth was taken away, and not long after this the stool of repentance upon the very Lord's day after sermon, tumultuously thrown down by the English soldiers, . . . so that for long time after this our form of discipline was but a *shadow* of what it had been some years before."—Gordon's Scots Affairs, vol. i. pp. lvii, lviii.

the Session-house door, because some captains and gentlemen of the regiment of soldiers in the town had taken offence at it, "as smelling somewhat of Popery."¹

DRESS OF THE CLERGY.

The Assembly of 1575 enjoined the clergy to wear grave apparel in public and private, and forbade "all using of plaids in the kirk by Ministers or Readers . . . in time of their ministry," all "bagaries of velvet on gowns"; also "gowning . . . of velvet, satin, taffety, or suchlike." Melville, speaking of John Durie, Minister of Leith, whom he saw at St Andrews in 1574, says that he "was then, for stoutness and zeal in the good cause, much renowned; for the gown was no sooner off, and the Bible out of hand (from the kirk), than on went the corslet,"² &c. The Parliament of 1609 authorised King James, at his own request, to prescribe for the clergy what apparel he in his great wisdom should think best. Soon after orders came from the Court "that Ministers should wear black clothes, and in the pulpit black gowns; that Bishops and Doctors of Divinity should wear black *cassikins syde* to their knee,³ black gowns above, and a black *craip* about their neck. . . . The Bishops were ordained to have their gowns with *lumbard* sleeves, according to the form of England, with tippets and *craips* about their craigs."⁴ In 1631 King Charles directed that the surplice should be used in cathedrals. In 1633, when he visited Scotland, the Bishops and Chaplains who officiated before him were surpliced; and he induced the Parliament to pass an Act like that of 1609, giving him power to regulate the dress of the clergy. This was much objected to, as many feared that he would order sacerdotal vestments. Besides, they

¹ S. Records, p. 114.

² Autobiog., p. 32.

³ Short cassocks—Bishops' aprons.

⁴ Cald. Hist., vol. vii. pp. 54, 55.

disputed his right to prescribe clerical costume. "What," said the clergy, "if he shall command us to wear hoods and bells?" In a supplication prepared for presentation to the King in 1634 by some Lords and Commissioners of the late Parliament, it is said that King James "thought fit that their [Ministers'] apparel used in time of divine service should be continued, as decent in the church, which has ever been used since the Reformation of religion . . . and so continues to this day."¹ Gillespie, in his book against the English ceremonies, says the black gown marks the Minister as well as the surplice. Gowns² and cassocks were worn by the clergy of all parties. The clergy in some cases preached with hats on,³ according to the old custom of the Continent. They seem to have worn their gowns during the sittings of Assembly before 1638. This was the practice of the Continental Churches,⁴ and those hostile to the Glasgow Assembly complained of it as a novelty that Churchmen wanted their habits, that there were no gowns, or very few, but many swords and daggers worn by the Elders.

POSTURES.

Kneeling was the common posture in prayer. The Glasgow Session in 1587 enjoins "all persons in time of prayer to bend their knee to the ground ;"⁵ and the

¹ Row's Hist., p. 377.

² Different fashions of gowns were used by different parties—some following the English, the other the Continental pattern ; though, according to some authorities, the English academical gown is the old Genevan.—Harrison on Rubrics.

³ Records of the Kirk, p. 162.

⁴ See frontispiece to Quick's Synodicon. In 1611 the Synod of Fife enjoined Ministers to "attend meetings in the Exercise and Synodal Assembly in black gowns and other *abuilzement* prescribed in the Act of Parliament."—Records, p. 37.

⁵ Life of Weems, p. 22.

Presbytery of Glasgow in 1595 orders all to "humble themselves on their knees in the kirk in time of prayer."¹ In the Order of Fasting the people are directed to prostrate themselves. The clergy knelt at prayer at the meetings of Synod. In 1607 Lord Scoon attended the Synod of Perth by order of the King, to force them to accept a constant Moderator. Regardless of his threats the Synod chose Mr Harie Livingstone, who proceeded to constitute the Court by prayer, saying, "Brethren, let us begin at God, and be humbled in the name of Jesus Christ." The Commissioner in a rage blasphemed, and then overturned the table "upon the Moderator and the rest that were upon the south side, all humbled at this time upon their knees."² In 1619, when Hog, at his appearance before Spottiswood and the High Commission, was asked why he would not kneel at the Communion when he capped or took off his hat at the table, he answered that capping is but an outward gesture of veneration, whereas "religious kneeling is the gesture of divine worship," and is not to be shared betwixt God and the sacramental elements.³ Calderwood says that "kneeling is the gesture of adoration," and that "we kneel in prayer freely, not because we are obliged to do so by any command."⁴ Twice a-day the Covenanting

¹ Mis. Maitland Club, vol. i. p. 72.

In 1635 the Glasgow Session forbade women to "lie down in the kirk in time of prayer." They are frequently forbidden to cover their faces with their plaids, as under this veil they were in the habit of sleeping.

Penitents knelt in confessing their sins before the congregation.—Perth Ses. Rec., *passim*.

"He who is baptised, or he who offers him that is to be baptised," knelt.—Gil. Eng. Cer. obruded, p. 73.

² Cald. Hist., vol. vi. p. 651.

³ Ibid., vol. vii. p. 376.

⁴ Alt. Damas., p. 785.

army of 20,000 men, encamped at Dunse Law in 1639, "simultaneously knelt to prayers."¹

The arrangement of the tunes in some of the Psalm-books is supposed by some to show that standing was the common posture in praise. The Minister blessed the people with uplifted hands.

During sermon the people usually sat with their hats on,² and they sometimes applauded the preacher. They appear to have been reverent during prayers; still their conduct in church was not irreproachable. Baillie, complaining of their behaviour at the sittings of the Glasgow Assembly, says, I wish this "remedied above any evil that ever I knew in the service of God among us. . . . It is here alone where I think we might learn from Canterbury, yea, from the Pope, from the Turks or Pagans, modesty and manners; at least their deep reverence in the house they call God's ceases not till it has led them to the adoration of the timber and stones of the place. We are here so far the other way, that our rascals, without shame, in great numbers make such din and clamour in the house of the true God, that if they minded to use the like behaviour in my chamber, I could not be content till they were down the stairs."³

ARRANGEMENTS FOR PSALMODY.

The Psalter consisted of the 150 Psalms, with Hymns and Conclusions — renderings of Gloria Patri to suit the great variety of metres into which the Psalms were trans-

¹ Aiton's *Hen.*, p. 388. This was no new thing to Leslie and the officers who had served under Gustavus Adolphus, as it was his custom before a battle to kneel with his troops in prayer, and to join with them in singing Luther's Hymn, "Ein feste Burg ist unser Gott."

² "A man coming into one of our churches in time of public worship, if he see the hearers covered, he knows by this customable sign that sermon is begun."—Gillespie's *Eng. Cer.*, p. 86.

³ *Letters*, vol. i. p. 123.

lated. The music of appropriate tunes was always given in the Psalm-books. The Church during this period paid great attention to Psalmody, and the people delighted in it. "Song Schools" were permanent institutions in all the large towns. The Reader often led the singing; but besides him frequent mention is made of the *uptaker* of the Psalms. In some cases we read of choirs, and of the pupils of the music school having seats in church beside the Precentor. There was no reading of the line, but the whole Psalm was read over before being sung, by the Minister or Precentor, according to the practice of "some Reformed Churches abroad."¹ It was also an old custom, as in the foreign Churches, to put up in some conspicuous place the Psalms that were "to be sung in public at next meeting."² There was no law on the subject of instrumental music. In 1561, the first night after Queen Mary's return from France, Psalms were sung with musical accompaniments through the streets of Edinburgh, such processions, with psalm-singing, being common on occasions of public thanksgiving.³ There was a strong feeling, however, against instrumental music in church, a feeling once common in all Reformed countries; for even where organs were retained, they were only played at first after divine service was over,⁴ as a sort of indulgence to those who liked such a "politicum finem."

In 1574 the Session of Aberdeen ordered the organs to be removed out of the church. In 1617 an organ and choristers were introduced into the Chapel Royal by King James; in 1631 Charles ordered their erection in cathedrals; and in 1636 the Town Council of Edinburgh sent Dean Hannay to Durham to see the choir, so that he might superintend the putting up of an organ in St

¹ Pardovan, Part I., p. 285.

² Ibid.

³ The instruments are said to have been *mechans violons* and *petits rebecs*.

⁴ Alt. Damas., p. 494.

Giles's. After 1638 none were used; and though no law was made on the subject, the feeling against them was no doubt stronger than before.

We have thus given the more important facts, as to the worship of the Church from 1557 to 1645, which have come under our notice.¹ They do not all point the same way, and there was no doubt much variety in different parts of the country, and at different periods, during these eighty-eight years.

The 'Book of Common Order' was almost the exact counterpart of the Church books of the Continental Reformed as first drawn up, and it held the same place. It was Calvin's idea, that there should be in a Liturgy space for free prayer, and a "certain written form," from which the Minister should not vary.² Accordingly Knox's Book, like those of the Continent, furnished the Sunday morning service and forms for the Sacraments and other sacred rites. One prayer was left wholly free at the Sunday morning service, and all the prayers on some other occasions of public worship. The Acts of the Assembly, the absence of controversy on the subject, and the notices we have quoted, show that for the first fifty years the book was closely followed.

A disturbing element was, however, now introduced into the country—King James and the Prelatic party were opposed to the liberty which Knox's Liturgy gave of "conceiving" prayers, and wished a liturgy complete in all its parts, from which no Minister should be allowed to vary on pain of deprivation. This Anglican policy, again, produced more extreme views on the other side than had been entertained previously. Calderwood's sentiments were much more unliturgical than those of

¹ We have selected the notices with a regard to the order of time, so as to illustrate as far as possible the whole period.

² Calvin's Letters, vol. ii. p. 177.

the Reformers;¹ and John Welsh, when in France, gave occasion to the National Synod to pass an Act commanding him, "both in preaching and in the exercise of discipline, to conform unto that order and manner used in the Churches of this kingdom."²

This unliturgical tendency increased after 1638, till the whole of the Clergy gave up reading prayer, and a position was taken up which had never before been occupied by any Reformed Church. The reading of prayers was still practised, however, by Readers and Expectants, was left free in theory, and the necessity of a prescribed order in all the parts of divine service, and in the topics of Prayer, as well as of uniformity in the substance of them, was strongly insisted on.

A new party, which has been already referred to, arose also at this time, that went much further. It began with some English Brownists, and some Scotsmen returned from Ireland, where, having been pressed with conformity to the English Liturgy, they had abstained very much from public worship, and had fallen into extreme views. They were hostile to the minister's kneeling for private devotion when he entered the pulpit, and to the singing of Gloria Patri at the end of the Psalms. They favoured "private conventicles," "discountenanced read prayers,"³ and "scundered at the Lord's Prayer and the Belief."⁴ They were suspected of Independency in Church government, and in general were charged with being of a sectarian as opposed to a churchly spirit. The Church in its public Acts condemned them till 1645, as against them

¹ Calderwood, however, disliked the innovations of a later time. "Mr David Calderwood died about January 1651. He was much attached to our old Liturgy and forms."—Wod. Analec., vol. i. p. 165.

² Quick, Syn., vol. i. p. 324.

³ Bail. Letters, vol. i. p. 362.

⁴ Baillie's Conference. The Laird of Leckie, one of their leaders, was reported to have said that "the Lord's Prayer was a threedbare prayer."—Scots Affairs, vol. iii. p. 223.

were those Acts passed, which forbade "novations" and sanctioned the usages which had been practised from the purest times of the Church. The great men of the period were utterly opposed to them. Baillie in 1640 says that "Mr Henderson vented himself at many occasions passionately opposed to all these conceits."¹ In 1643 he writes that "the matter of our novations is worse than before," that the "patrons of that way" had prepared "a full treatise in a very bitter and arrogant strain against the three nocent ceremonies Pater Noster, Gloria Patri, and Kneeling in the pulpit, proving by a great rabble of arguments . . . which go far beyond these three particulars questioned, the unlawfulness of our Church practices. . . . In our private meetings we had much debate anent the troublesome evil of novations. . . . All heard with disdain Mr John Nevay's reasons were against the Lord's Prayer."²

Baillie was annoyed with some "yeomen" in his own parish who "refused to sing the Conclusion," and the "sum of his conference" with them, written about 1642, is still extant. In this he says, "I forewarn you, the rejecting of the Conclusion is one of the first links of the whole chain of Brunism ; . . . from this beginning seducers in this land have drawn on their followers to scunder at and reject our whole Psalms in metre, and then to refuse our prayers. . . . Wherefore as you would be loath . . . to give over your prayers . . . as you would not forsake wholly our Church . . . and drink down all the errors of Brownism, take heed. . . . As for the putting of that

¹ Letters, vol. i. p. 249.

² Ibid., vol. ii. pp. 69, 94. Nevay was Minister of Loudon, Cant's nephew, and "the bloody preacher" of Guthry's Memoirs, to whom General Leslie is reported to have said, "Now, Mr John, have you not once gotten your fill of blood?"—Guthry's Mem., p. 190. We meet with him again, as performing the ceremony, when Warriston's daughter was married—Hope's Diary, p. 217 ; and, finally, among the Protesters—Records of the Kirk, p. 648.

matter in the end of a Psalm, the Church, which hath power to order the parts of God's worship (1 Cor. xiv. 40), hath good reason for it, for Christ in that pattern of all prayers and praises, teaches us to conclude, for Thine is glory for ever. As for the frequent repetition of it, we have it but once almost in one spiritual song, for every portion of the Psalm which is right divided is a full spiritual hymn to us. That it is lawful to conclude every prayer with the matter of this conclusion none of you doubts, for it is your daily practice according to Christ's pattern. . . . It must be as, if not more convenient, to make it a conclusion of our praises. . . . We grant that it is a part of the Liturgy and Mass-book too. But this proves it not to be any worse than the Lord's Prayer and the Belief, which are both in these evil books. True, the Brownists will teach you to scunder at both. . . . I exhort you in the name of God, . . . as you would not open the door . . . to many and dangerous novelties, return to your former practice, and cheerfully join with me, your pastor, and the rest of the flock, to ascribe to the Father, Son, and Holy Ghost, that eternal praise which is due to His name."¹

The author of 'Scots Affairs' says that about 1640 learning began to be discountenanced, Ministers praying extempore was introduced, set forms of prayers were given up, such as used them not being considered spiritual, the Lord's Prayer began to grow out of fashion, Gloria Patri to be laid aside, the saying of the Creed at baptism cancelled by many, and churches to be held in no more reverence than other houses.²

¹ Printed in Livingstone's *Psalter*, pp. 36, 37, from an unpublished MS.

² *Scots Affairs*, vol. ii. p. 80; vol. iii. pp. 243, 250. The charge of learning beginning to be discountenanced, reminds one of the opposite state of things in the previous century, when one of the charges brought against Montgomery, Archbishop of Glasgow, was that he threw contempt upon learning, asking "in what school were Peter

In much of this the innovating party may be described, but not the Church, as represented in her Assemblies and at Westminster.

Still a revolution was being effected, which had not been contemplated in 1638, and the numbers were increasing of those who were opposed not merely to Laud's Book, but to the Old Reformed Liturgy and usages, and who were jealous of any attention that was paid to the externals of divine service.

In the reprint of the 'Book of Common Order' we have followed Hart's larger edition of 1611, collating it with other copies, and modernising the spelling. The Notes which follow the reprint show, in a great measure, the sources from which the prayers were taken. Whatever opinion may be entertained as to the Book itself, its history must always be a matter of interest to the Church of Scotland, and it would be her wisdom to make more of her Reformed traditions, and as in time past to claim exemption from sectarianism.¹

and Paul graduat"; and when "superior skill in ancient languages . . . was so unquestionably due to Presbyterians in Scotland, that their opponents thought it necessary to depreciate it as a minor acquisition, and as calculated to do more hurt than good."—M'Crie's *Life of Melville*, pp. 61, 62. Baillie, who knew both kingdoms well, says, "The poorest of the Scots Ministers that ever I knew was of a much better fashion than many hundreds of the English curates and priests."—*Hist. Vin.*, p. 29.

¹ "To call us *Calvinians*, and the Reformed Churches *Calvinian Reformed Churches*, is to disgrace the true Churches of Christ, and to symbolise with the Papists, who call themselves the Catholic Church. . . . They who apprehend any danger in names (as there is a great deal of danger in them) ought not . . . to join with Papists in giving names of sects unto the Reformed Churches."—*Reformation of Church Government in Scotland cleared from some Mistakes and Prejudices*, by the Commissioners of the General Assembly of the Church of Scotland, now in London. Pamp., 1644.



THE
PSALMES OF

DAVID *in Meeter*,
with the Prose.

WHEREVNTO IS ADDED

Prayers commonly vsed in the Kirke, and private houses: with a perpetuall Kalendar and all the Changes of the Moone that shall happen for the space of xix. yeeres to come. Duelie calculated to the Meridian of EDINBVRGH.



EDINBVRGH,

Printed by Andro Hart. 1611.

Cum Privilegio Regiæ Majestatis.

¶ A Table of the mooueable Feastes for
xxi. yeeres to come.

Yeere of God.	Sunday letter.	Golden numb.	The Epect.	Lentron be- ginmeth.	Pasche day.	Whitsunday.
1611	F	16	26	Feb. 6	Marc. 24	Maij 12
1612	E. D	17	7	Fe. 25.	April 12	Mai. 31
1613	C	18	18	Fe. 17.	April 4.	Mai. 23
1614	B	19	29	Mar. 9.	April 24	Iun. 12
1615	A	1	11	Fe. 22.	April 9.	Mai. 28
1616	G F	2	22	Fe. 14.	Mar. 31	Mai. 19
1617	E	3	3	Mar. 5	April 20	Iunij 8
1618	D	4	14	Fe. 18	April 5.	Mai. 24
1619	C	5	25	Fe. 10	Marc. 28	Mai. 16
1620	B A	6	6	Mar. 1	April 16	Iunij 4
1621	G	7	17	Fe. 14.	April 1	Mai. 20
1622	F	8	28	Mar. 6.	April 21	Iunij 9
1623	E	9	9	Fe. 26.	April 13	Iunij 1
1624	D C	10	20	Feb. 11	Marc. 28	Mai. 16
1625	B	11	1	Mar. 2.	April 17	Iunij 5
1626	A	12	12	Fe. 22.	April 9.	Mai. 28
1627	G	13	23	Febr. 7	Marc. 25	Mai. 13
1628	F E	14	4	Fe. 26.	April 13	Ivnij 1
1629	D	15	15	Fe. 18.	April 5	Maij 24
1630	C	16	26	Fe. 10.	Marc. 28	Maij 16
1631	B	17	7	Feb. 23	April 10	May 29

<i>Sunne riseth. hou. mi.</i>	<i>Ianuary XXXI.</i>	<i>Golden number</i>	<i>Chang Hour</i>	<i>Moon Minue</i>	<i>Do. lett.</i>	<i>Feastiv daies.</i>	<i>Sunne setteth hour. m.</i>
8. 25	i	8	5.33. after.	A		<i>Circum- cision.</i>	3. 35
	ii			b			
	iii			c			
	iiii	16	2.12. bef.	d			
8. 19	v	5	8. 0. after.	e		<i>Epiph.</i>	
	vi			f			3. 41
	vii	13	10.37. bef.	g			
	viii	2	9. 26. aft.	A			
	ix			b		<i>Sunne in Aqu.</i>	
8. 11	x	18.10	9.39. after	c			3. 49
	xi		4.45. bef.	d			
	xii	7	3.3. after	e			
	xiii			f			
	xiiii	15	10.7. bef.	g			
8. 2.	xv			A			3. 58
	xvi	4	1.17. after	b			
	xvii	12	10.45. aft.	c			
	xviii			d			
	xix	1	5. 57. bef.	e			
7. 53	xx	9	4. 3. after	f			4. 7
	xxi			g			
	xxii	17	8. 41. after	A			
	xxiii			b			
	xxiiii	6	3. 37. after	c			
7. 43	xxv			d		<i>Conver. Paul</i>	4. 17
	xxvi	3. 14	11.46. aft.	e			
	xxvii		8.28. bef.	f			
	xxviii	11	6.56. bef.	g			
	xxix	19	6.43. after	A			
	xxx	5		b			
	xxxi.	8	10.10. bef.	c			

<i>Sunne</i> riseth. hour mi.	<i>Febr.</i> XXIX.	<i>Golden</i> numb.	<i>Chang</i> Hour	<i>Moon</i> Minutes	<i>Sun</i> let.	<i>Feast</i> daies.	<i>Sunne</i> setteth hou. mi.
7. 27	i				d		4. 33
	ii	16	8.	38. after	e	<i>Purifi.</i>	
	iii				f	<i>Mariae.</i>	
	iiii	5	0.	9. after	g		
	v	13	11.	44. after	A		
7. 19	vi				b		4. 21
	vii	2	7.	32. befo.	c		
	viii	10	3.	53. after	d		
	ix	18	3.	10. after	e		
7. 9	x				f	<i>Sunne in</i>	
	xi	7	10.	2. bef.	g	<i>Pises.</i>	4. 51
	xii				A		
	xiii	15	4.	29. bef.	b		
	xiiii				c		
	xv	4	3.	38. befo.	d		
6. 56	xvi	12	8.	59. befor	e		5. 33
	xvii	1	5.	43. after	f		
	xviii				g		
	xix	9	6.	29. befo.	A		
	xx				b		6. 44
5. 16	xxi	17	3.	24. after	c		
	xxii				d		
	xxiii	6	9.	1. befor	e		
	xxiiii	14	11.	8. after	f	<i>Mat-</i>	
	xxv	3	9.	27. bef.	g	<i>thew.</i>	6. 33
5. 27	xxvi	11	4.	44. after	A		
	xxvii				b		
	xxviii	19	10.	18. bef.	c		
	xxix				o	<i>Leape</i>	
						<i>Yeere.</i>	
	*	*	*	*	*	*	

THE NAMES OF THE

Faires of Scotland.

Ianuarie.			<i>Ladie day in Dundie.</i>		15
S.	<i>Mungo in Glasgow.</i>	15	<i>Barth. Apostle, in Linlithgow,</i>		
			<i>and in Kincarne of Neill.</i>		24
			<i>S. Iohns day, in S. Iohnstoun.</i>		29
March.			September.		
<i>In S. Monence.</i>	<i>the 1 day</i>		<i>Ladie day in Striviling, and</i>		
			<i>Dundie.</i>		8
			<i>Rude day in Craill, and Ied-</i>		
			<i>burgh.</i>		14
S. Patrik in Dumbartane.	17		<i>Matt. Apostle in Linlithgow.</i>		20
S. Cuthbert in Langtoun in the	20		<i>S. Michael in Haddington, in</i>		
Mers.			<i>Leslie, in Air.</i>		29
Lady day in the West Wemes.	25				
May.			October.		
<i>Holy Croce day, in Kinnocher,</i>			<i>S. Dinnies in Aitoun in the</i>		
<i>and in Peblis.</i>	3		<i>Mers, and in Pebles.</i>		9
Iune.			<i>S. Luke, in Lawder, in Kin-</i>		
<i>S. Bar. day, in Lawder.</i>	11		<i>rosher, and in Ruglane.</i>		18
<i>S. Iohn, in S. Iohnstoun.</i>	24		November.		
Iulie.			<i>Hallow day, ane faire in Edin-</i>		
<i>Marie Magdalene, in Linlith-</i>			<i>burgh 8. dayes, and in Falk-</i>		
<i>gow, and in Pettenweme.</i>	22		<i>land, ane day.</i>		1
<i>S. Iames in Cowpeer of Fyfe,</i>			<i>S. Martine in Dumbar, in</i>		
<i>in Lanark, and in auld</i>			<i>Cowper of Fyfe, and in</i>		
<i>Roxburgh.</i>	25		<i>Hammiltoun.</i>		11
August.			<i>S. Kathrene, in Dumfermling.</i>		25
<i>Lambmes day, in Innerketh-</i>			<i>S. Androw, in S. Iohnstoun,</i>		
<i>ing, in S. Androis, and in</i>			<i>in Pebles, in Saint-Androis,</i>		
<i>Dumbartane.</i>	1		<i>and in Chirnside in the</i>		
<i>S. Laurence, in Selkirk, in</i>			<i>Mers.</i>		30
<i>Dumblane, and in Ranth-</i>			December.		
<i>row.</i>	10		<i>S. Nicolas in Aberdene.</i>		6
			<i>Lady day in West Weemes.</i>		8

THE CONFESSION OF FAITH

Used in the English Congregation at Geneva:

RECEIVED AND APPROVED BY THE
CHURCH OF SCOTLAND.

I ^aBELIEVE and confess ^bmy Lord God eternal, infinite, unmeasurable, incomprehensible, and invisible, ^cone in substance and ^dthree in person, Father, Son, and Holy Ghost, who by His Almighty ^epower and wisdom hath not only ^fof nothing created heaven, earth, and all things therein contained, and man after His own ^gimage, that He might in him be ^hglorified, but also by His ⁱfatherly providence governeth, maintaineth, and preserveth the same according to the ^kpurpose of His will.

I BELIEVE also and confess Jesus Christ ^lthe only Saviour and Messias, who being equal with ^mGod, made Himself of no reputation, but took on Him the shape of a servant, and became ⁿman in all things like unto us (sin excepted), to ^oassure us of mercy and forgiveness. For when through our father ^pAdam's transgression we were

*I believe in
GOD the
Father al-
mighty,
maker of
heaven and
earth.*

a Rom. 10.

b Gen. 17.

Ps. 63, 139.

c Gen. 1.

Eph. 4, 6.

d Gen. 1.

1 John 5.

e Heb. 1.

Prov. 8.

f Gen. 1.

Jer. 32.

Ps. 33.

g Gen. 1.

Eph. 4.

Col. 3.

h 1 Cor. 6.

John 17.

Prov. 16.

i Mat. 6.

Luke 12.

1 Pet. 5.

Phil. 4.

k Eph. 1.

And in

Jesus Christ

His only Son

our Lord.

l Mat. 1.

Acts 4.

1 Tim. 1.

m John 1.

Phil. 2.

1 Tim. 3.

1 John 5.

Rom. 9.

n Heb. 2.

Phil. 2.

1 Pet. 2.

o Rom. 8.

1 John 2.

p Gen. 3.

Rom. 5.

Eph. 2.

Gal. 3.

become children of perdition, ^{te}there was no means to bring us from that yoke of sin and damnation, ²but only Jesus Christ our Lord: who giving us that by ^rgrace which was His by nature, made us through faith the ^schildren of God: who when the fulness of time was come, ^twas conceived by the power of the ^uHoly Ghost, born of the Virgin Mary according to the flesh, and ^vpreached in earth the Gospel of salvation, till at length, by tyranny of the ^xpriests, He was guiltless condemned under Pontius Pilate, then President of Jewry, and most slanderously hanged on the cross between two thieves as a notorious trespasser, where taking upon Him the ^ypunishment of our sins, He delivered us from the curse of the law.

And forasmuch as He, being only God, could not feel death, neither, being only man, could overcome death, He joined both together and suffered His humanity to be punished with most cruel death, ^zfeeling in Himself the anger and severe judgment of God, even as if He had been in the extreme torments of hell, and therefore cried with a loud voice, ^aMy God, my God, why hast Thou forsaken me? Thus of His ^bfree mercy without compulsion He offered up Himself as the only sacrifice to purge the sins of all the world, so that all other sacrifices for sin are blasphemous and derogate from the sufficiency hereof. The which death albeit it did sufficiently ^creconcile us to God, yet the Scriptures commonly do attribute our regeneration to His ^dresurrection. For as by ^erising again from the grave the third day He ^fconquered death, even so the victory of our Faith standeth in His resurrection, and therefore without the one we cannot feel the benefit of the other. For as by death ^gsin was taken

^q Acts 4.
ⁱ Pet. 2.
 Isa. 28.
 Rom. 9.
^r John 1.
 Heb. 1.
 Rom. 1.
^s Gal. 3.
 John 1.
*Who was
 conceived by
 the Holy
 Ghost, born
 of the Vir-
 gin Mary.*
^t Gal. 4.
 Acts 2.
^u Isa. 7.
 Luke 1.
 Rom. 1.
^v Acts 10.
 Heb. 1.
^x John 7, 11.
 Mat. 12, 27.
 Luke 23.
*Suffered
 under Pon-
 tius Pilate,
 was cruci-
 fied, dead,
 and buried.*
^y Gal. 3.
*He descend-
 ed into hell.*
^z Acts 2.
ⁱ Pet. 2.
^a Mat. 27.
^b Isa. 53.
 Heb. 9, 10.
 Rom. 4, 5.
 Gal. 1.
ⁱ John 1.

^c Col. 1.

^d Rom. 6.
ⁱ Pet. 1.
^e Mat. 28.
ⁱ Cor. 15.
*The third
 day He rose
 again from
 death.*
^f Hos. 13.
^g Cor. 15.
ⁱ Rom. 4.

away, so our righteousness was restored by His resurrection.

And because he would ^haccomplish all things, and take possession for us in His kingdom, He ⁱascended into heaven to enlarge that same kingdom by the abundant power of His ^kSpirit, by whom we are most assured of His continual ^lintercession toward God the Father for us. And although He be in ^mheaven, as touching His corporal presence, where the Father hath now set Him at His ⁿright hand, committing unto Him the administration of all ^othings as well in heaven above as in the earth beneath, yet is He ^ppresent with us His members, even to the end of the world, in preserving and governing us with His effectual power and grace. Who (when all things are ^qfulfilled which God hath spoken by the mouth of all His prophets since the world began) will come in the ^rsame visible form in the which He ascended, with an unspeakable ^smajesty, power, and company, to separate the lambs from the goats, the elect from the reprobate: so that ^tnone, whether he be alive then or dead before, shall escape His judgment.

MOREOVER, I believe and confess the Holy Ghost ^uGod equal with the Father and the Son, who regenerateth and sanctifieth us, ruleth and guideth us into all truth, persuading us most assuredly in our ^vconsciences that we are the children of God, brethren to Jesus Christ, and fellow-heirs with Him of life everlasting.

Yet notwithstanding, it is not sufficient to believe that God is omnipotent and merciful, that Christ hath made satisfaction, or that the Holy Ghost hath this power and effect, except we do

^h Eph. 4.
ⁱ John 14.
^k Mark 16.
^l Luke 24.
^m Acts 1.
He ascended into heaven.
ⁿ Luke 24.
^o John 14.
^p Acts 2.
^q Rom. 8.
^r Heb. 9.
^s John 2.
^t Acts 4.
And sitteth at the right hand of God the Father almighty.
^u Acts 3.
^v Col. 3.
^w Rom. 8.
^x Heb. 1.
^y Eph. 1.
^z Phil. 2.
^{aa} Col. 2.
^{ab} Mat. 28.
^{ac} Acts 3.
From thence shall He come to judge the quick and the dead.
^{ad} Acts 1.
^{ae} Mat. 25.
^{af} Mat. 24.
^{ag} Cor. 15.
^{ah} Thes. 4.
^{ai} Tim. 4.
I believe in the Holy Ghost.
^{aj} Mat. 3.
^{ak} John 5.
^{al} Pet. 1.
^{am} Cor. 6.
^{an} John 16.
^{ao} Rom. 8.
^{ap} Gal. 4.

x Hab. 2.
 Rom. 1, 10.
 1 John 3.
y John 17.

*The holy
 Catholic
 Church, the
 communion
 of Saints.*
 2 Mat. 26.

John 10.
 Eph. 5.
 Rom. 8.
a Eph. 1.
 Col. 1.
 1 Cor. 12.
 Eph. 4.
b Eph. 4.
 Phil. 3.
 Col. 2.

c Acts 2.
 Rom. 12.
 1 Cor. 12.
 Eph. 4.
d Rom. 11.
e Rom. 9.

f Eph. 1.
g Rom. 8.
 Eph. 5.
h Mat. 18.
 1 Cor. 15.

i Mat. 28.
 Rom. 10.
 Eph. 2.
k 2 Pet. 1.
 Eph. 2.
 Mat. 17.
 John 10.
l John 20.
 2 Tim. 3.
m Josh. 1.
 John 5.
n Mat. 15.
 Eph. 5.

o Mat. 26, 28.
 Rom. 4.

p Rom. 6.
 Gal. 3.
 Col. 2.
 Tit. 3.
q Rom. 4.
 Ps. 32.

x apply the same benefits to ourselves, who are God's *y* elect.

I BELIEVE therefore and confess one holy *z* Church which (as *a* members of Jesus Christ the only *b* head thereof) consent in Faith, Hope, and Charity, using the gifts of God, *c* whether they be temporal or spiritual, to the profit and furtherance of the same. Which Church is not *d* seen to man's eye, but only known to God, who of the lost sons of Adam hath ordained some as *e* vessels of wrath to damnation; and hath chosen others as vessels of His mercy to be saved, *f* the which also in due time He calleth to integrity of life and godly conversation, *g* to make them a glorious Church to Himself.

But that Church which is *h* visible and seen to the eye, hath three tokens or marks whereby it may be known. First the *i* Word of God contained in the Old and New Testament, which as *k* it is above the authority of the same Church, and only *l* sufficient to instruct us in all things concerning salvation, so is it left for *m* all degrees of men to read and understand. For without this word *n* neither Church, Council, or Decree can establish any point touching salvation.

The second is the holy *o* Sacraments, to wit, of Baptism and the Lord's Supper, which Sacraments Christ hath left unto us as holy signs and seals of God's promises. For as by Baptism once received, is signified that we, (as well infants as others of age and discretion) being strangers from God by *p* original sin, are received into His family and Congregation, with full assurance that although this root of sin lie hid in us, yet to the elect it shall not be *q* imputed; so the Supper declareth that God, as a

most provident Father, doth not only feed our bodies, but also spiritually nourish our souls with the graces and benefits of Jesus Christ, (which the Scripture calleth ^reating of His flesh and drinking of His blood). Neither must we in the administration of these Sacraments follow man's fancy, but as Christ Himself hath ordained so must they be ministered, and by such as by ^sordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himself damnation.

The third mark of this Church is Ecclesiastical Discipline, which standeth in admonition and correction of faults: the final end whereof is excommunication, by the consent of the Church ^tdetermined, if the offender be obstinate. And besides this Ecclesiastical Discipline I acknowledge to belong to the Church a politic Magistrate, who ministereth to every man justice, defending the good, and punishing the evil, to whom ^uwe must render honour and obedience in all things which are not ^vcontrary to the word of God.

And as ^xMoses, Hezekiah, Josiah, and other godly Rulers purged the Church of God from superstition and idolatry; so the defence of Christ's Church appertaineth to the Christian Magistrates, against all idolaters and heretics, as Papists, Anabaptists, with suchlike limbs of Antichrist, to root out all ^ydoctrine of devils and men, as the mass, purgatory, *Limbus Patrum*, prayers to saints and for the dead, free-will, distinction of meats, apparel, and days, vows of single life, presence at idol-service, man's merits, with suchlike; which draw us from the society of Christ's Church, wherein standeth only remission of ^zsins purchased by Christ's blood, to all

^r 1 Cor. 11.
John 6.

^s Heb. 5.
John 3.

^t Mat. 18.
Luke 17.
Lev. 19.
Ecclus. 19.
^u 1 Cor. 5.
^v Rom. 13.
Wisdom 6.
Tit. 3.
^w 1 Pet. 2.
^x Acts 5.
^y Exod. 32.
^z Kings 18, 23.
2 Chr. 29, 30.
¹ 2 Tim. 4.
Mat. 15.
Isa. 29.
Heb. 9.
Acts 10.
² 1 John 2.
Rom. 7.
Gal. 5.
Col. 2.
Rom. 14.
³ 1 Tim. 4.
Mat. 19.
⁴ 1 Cor. 7.
⁵ 1 Cor. 10.
⁶ 2 Cor. 6.
Luke 17.
Rom. 3.
⁷ 1 Cor. 3.
The forgiveness of sins.
⁸ Isa. 33.
Mat. 18.
John 20.
Rom. 1, 10.
⁹ 2 Cor. 5.
Eph. 2.

them that believe, whether they be Jews or Gentiles, and lead us to vain confidence in creatures, and trust in our own imaginations. The punishment whereof, although God oftentimes ^adeferreth in this life, yet after the general ^bresurrection, when our souls and bodies shall rise again to immortality, they shall be ^cdamned to unquenchable fire : and then we, who have forsaken all men's wisdom to cleave unto Christ, shall hear the joyful voice, ^dCome, ye blessed of my Father, inherit ye the kingdom prepared for you from the beginning of the world, and so shall go triumphing with Him in ^ebody and soul, to remain everlastingly in glory, where we shall see God face to face, and shall no more need one to instruct another ; ^ffor we shall all know Him from the highest to the lowest. To Whom, with the Son, and the Holy Ghost, be all praise, honour, and glory, now and ever. So be it.

a 2 Pet. 2.
Jude.
Rom. 9.
b Acts 24.
1 Cor. 15.
Phil. 3.
1 Thes. 4.
The resurrection of the body.
c 2 Thes. 1.
2 John 1.
Isa. 30.
John 5.
d Mat. 25.
e 1 Thes. 4.
Isa. 26.
And life everlasting.
f 1 Cor. 13.
1 John 3.
Jer. 31.

OF THE MINISTERS

AND THEIR ELECTION.

What things are chiefly required in the Ministers.

LET the ^aChurch first diligently consider, that the Minister who is to be chosen, be not found ^bculpable of any such faults, which St Paul reprehendeth in a man of that vocation; but, contrariwise, endued with such virtues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he ^cdistribute faithfully the Word of God, and minister the Sacraments sincerely; ever careful, not only to teach his flock publicly, but also privately to ^dadmonish them; remembering always that if anything ^eperish through his default, the Lord will require it at his hands.

^a Acts 1, 13, 14.

^b 1 Tim. 3.
2 Tim. 2, 4.
Ezek. 33.
Jer. 3.
John 21.
Isa. 62.
1 Cor. 9.
^c 2 Tim. 2.
1 Cor. 4.
Mat. 26.
1 Cor. 1.

^d Acts 20.
2 Tim. 4.
^e Ezek. 3.
1 Cor. 9.

Of their Office and Duty.

BECAUSE the charge of the Word of God is of greater ^fimportance than that any man is able to dispense therewith, and St Paul exhorteth to ^gesteem them as Ministers of Christ, and disposers of God's mysteries, not ^hLords or Rulers, as St Peter saith, over the flock; therefore

^f 1 Cor. 9.
Acts 6.
Luke 12.
^g 1 Cor. 4.
2 Cor. 4.
^h 1 Pet. 5.
2 Cor. 1.
Mat. 20.

i Mat. 26, 28.
Mal. 2.
1 Pet. 4.
Acts 3, 16.
1 Cor. 1, 15.
k *Acts* 20.
1 Cor. 4.

l *1* Cor. 5.

m *1* Cor. 14.

the Pastor's or Minister's chief office standeth in ^{*i*}preaching the Word of God, and ministering the Sacraments; so that in consultations, judgments, elections, and other political affairs, his ^{*k*}counsel, rather than authority, taketh place. And if so be the Congregation upon just cause agree to excommunicate, then it belongeth to the Minister, according to their ^{*l*}general determination, to pronounce the sentence, to the end that all things may be done ^{*m*}orderly, and without confusion.

*The manner of electing the Pastors
 or Ministers.*

n *Acts* 14.
Tit. 1.

THE Ministers and Elders, at such times as there wanteth a Minister, ^{*n*}assemble the whole Congregation, exhorting them to advise and consider who may best serve in that room and office; and if there be choice, the Church appoint two or three upon some certain day to be examined by the Ministers and Elders.

o *1* Tim. 3.
Tit. 1.

First, as touching their ^{*o*}doctrine, whether he that should be Minister have good and sound knowledge in the Holy Scriptures, and fit and apt gifts to communicate the same to the edification of the people: for the trial whereof, they propose him a theme or text, to be treated privately, whereby his ability may the more manifestly appear unto them.

p Rom. 2.
James 1.
1 Sam. 2.
1 Tim. 5.
† *Been evil
 heard in
 some copies.*

Secondly, they inquire of his life and conversation, if he have in times past lived without slander, and governed himself in such sort as the Word of God hath not ^{*p*}heard evil[†] or been slandered through his occasion; which being severally done, they signify unto the Congregation whose gifts they found most meet and profitable for that Ministry: appointing also by a general consent eight days at

the least, that every man may diligently inquire of his life and manners.

At the which time, the Minister exhorteth them to humble themselves to God by ²fasting and prayer, that both their election may be agreeable to His will, and also profitable to the Church. ² Acts 13, 14.

And if in the mean season anything be brought against him, whereby he may be found unworthy by lawful probations, then is he dismissed, and some other presented. If nothing be alleged, upon some certain day, one of the Ministers, at the morning sermon, presenteth him again to the Church, framing his sermon, or some part thereof, to the setting forth of his duty.

Then, at afternoon, the Sermon ended, the Minister exhorteth them to the election, with the ⁷invocation of God's name, directing his prayer as God shall move his heart. In like manner after the election, the ⁸Minister giveth thanks to God, with request of such things as shall be necessary for his office. After that he is appointed Minister, the people sing a psalm, and depart. ⁷ 1 Cor. 10.
Col. 3.
Mat. 9.

⁸ 1 Thes. 5.
Col. 4.
Ephes. 5.
Phil. 1.

OF THE ELDERS,

And as touching their Office and Election.

THE ¹Elders must be men of good life and godly conversation; without blame and all suspicion; careful for the flock, wise, and above all things fearing God. Whose office standeth in governing with the rest of the Ministers; in consulting, admonishing, correcting, and ordering all things appertaining to the state of the Congregation. And they differ from the Minister in that they preach not the Word, nor minister the Sacra- ¹ Num. 11.
Acts 14, 16.
Rom. 12.
Ephes. 4.
1 Cor. 12.
James 5.
1 Pet. 5.

ments. In assembling the people, neither they without the Ministers, nor the Ministers without them, may attempt anything. And if any of the just number want, the Minister, by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order which was used in choosing the Ministers, as far forth as their vocation requireth.

OF THE DEACONS,

And their Office and Election.

^u Acts 6.
¹ Tim. 3.

THE ^uDeacons must be men of good estimation and report, discreet, of good conscience, charitable, wise, and, finally, endued with such virtues as St Paul requireth in them. Their office is to gather the Alms diligently, and faithfully to ^wdistribute it, with the consent of the Ministers and Elders: also to ^xprovide for the sick and impotent persons, having ever a diligent care that the charity of godly men be not wasted upon loiterers and idle vagabonds. Their election is, as hath been before rehearsed, in the Ministers and Elders.

^w Rom. 12.
^x 2 Thes. 3.

WE are not ignorant that the Scriptures make mention of a fourth kind of Ministers left to the Church of Christ, which also are very profitable, where time and place do permit.

^y Ephes. 4.
¹ Cor. 12.

These Ministers are called ^yTeachers, or Doctors, whose office is to instruct and teach the faithful in sound doctrine, providing with all diligence that the purity of the Gospel be not corrupted, either through ignorance or evil opinions. Notwithstanding, considering the present state of things, we comprehend

under this title such means as God hath in His Church, that it should not be left desolate, nor yet His doctrine decay for default of Ministers thereof.

Therefore, to term it by a word more usual in these our days, we may call it the order of Schools, wherein the highest degree, and most annexed to the Ministry and government of the Church, is the exposition of God's Word contained in the Old and New Testaments.

But because men cannot so well profit in that knowledge, except they be first instructed in the tongues and humane sciences (for now God worketh not commonly by miracles), it is necessary that seed be sown for the time to come, to the intent that the Church be not left barren and waste to our posterity, and that Schools also be erected and Colleges maintained with just and sufficient stipends, wherein youth may be trained in the knowledge and fear of God, that in their ripe age they may prove worthy members of our Lord Jesus Christ, whether it be to rule in civil policy, or to serve in the spiritual Ministry, or else to live in godly reverence and subjection.

THE WEEKLY ASSEMBLY

Of the Ministers, Elders, and Deacons.

TO the intent that the Ministry of God's Word may be had in reverence, and not brought to contempt through the evil ^zconversation of such as are called thereunto, and also that faults and vices may not by long sufferance ^agrow at length to extreme inconveniences: it is ordained, that every Thursday the Ministers and Elders, in their Assembly or Consistory, diligently ^bexamine all such

^z Rom. 2.

Ezek. 36.

Isa. 52.

^a 2 Tim. 2.

^b 1 Cor. 5.

faults and suspicions as may be espied, not only among others, but chiefly among themselves, lest they seem to be culpable of that which our Saviour Christ ^creproved in the Pharisees, who could espy a mote in another man's eye, and could not see a beam in their own.

^c Mat. 7.
Luke 6.
Rom. 2.

^d Mat. 6.
Luke 11.

† *but* omitted in later copies.

And because the ^deye ought to be more clear than the rest of the body, the Minister may not be spotted with any vice, but† to the great slander of God's Word, whose message he beareth. Therefore it is to be understood that there be certain faults, which, if they be deprehended in a Minister, he ought to be deposed — as heresy, papistry, schism, blasphemy, perjury, fornication, theft, drunkenness, usury, fighting, unlawful games, with suchlike.

Others are more tolerable, if so be that after brotherly admonitions he amend his fault, as strange and unprofitable fashion in preaching the Scriptures, curiosity in seeking vain questions, negligence as well in his sermons and in studying the Scriptures, as in all other things concerning his vocation, scurrility, flattering, lying, backbiting, wanton words, deceit, covetousness, taunting, dissolution in apparel, gesture, and other his doings; which vices, as they be odious in all men, so in him that ought to be as an ^eexample to others of perfection, in no wise are to be suffered: especially if so be that, according to God's ^frule, being brotherly advertised, he acknowledge not his fault and amend.

^e Mat. 5.
Mark 9.

^f Mat. 18.
Luke 17.
James 5.

INTERPRETATION OF THE
SCRIPTURES.

EVERY week once the Congregation assemble to hear some place of the Scriptures orderly expounded. At the which time it is lawful for every man to speak or inquire, as God shall move his heart and the text minister occasion, so it be without pertinacity or disdain, as one that rather seeketh to profit than to contend. And if so be any contention rise, then such as are appointed Moderators either satisfy the party, or else, if he seem to cavil, exhort him to keep silence, referring the judgment thereof to the Ministers and Elders, to be determined in their assembly before-mentioned.

8^o 1 Cor. 14.
1 Thes. 5.
Ephes. 4.
1 Cor. 12.

THE FORM AND ORDER
OF THE
ELECTION OF THE SUPERINTENDENT,
WHICH MAY SERVE IN ELECTION OF
ALL OTHER MINISTERS.

At Edinburgh, the 9th of March, anno 1560.

John Knox being Minister.†

† *Moderator*
in some
copies.

FIRST was made a Sermon, in the which these heads were intreated: First, the necessity of Ministers and Superintendents. 2. The crimes and vices that might unnable them of the Ministry. 3. The virtues required in them. 4. And last, whether such as, by public consent of the Church, were called to such office, might refuse the same.

The Sermon finished, it was declared by the same Minister, maker thereof, that the Lords of Secret Council had given charge and power to the Churches of Lothian to choose M. John Spottiswood Superintendent, and that sufficient warning was made by public edict to the Churches of Edinburgh, Linlithgow, Stirling, Tranent, Haddington, and Dunbar, as also to Earls, Lords, Barons, Gentlemen, or others, that have, or that might claim to have, voice in election, to be present that day at that same hour.

And therefore inquisition was made who were present and who were absent, after was called the said M. John, who answering, the Minister demanded if any man knew any crime or offence to the said M. John that might enable him to be called to that office. And that he demanded thrice. Secondarily, question was moved to the whole multitude, if there was any other whom they would put in election with the said M. John. The people were asked if they would have the said M. John Superintendent? If they would honour and obey him as Christ's Minister, and comfort and assist him in everything pertaining to his charge?

They answered.

We will, and we do promise unto him such obedience as becometh the sheep to give unto their Pastor, so long as he remaineth faithful in his office.

The answers of the people and their consent received, these questions were proponed to him that was to be elected.

Seeing that ye hear the trust and desire of this people, do ye not think yourself bound in conscience before God to support them that so earnestly call for your comfort, and for the fruit of your labours? Question.

If anything were in me able to satisfy their desire, I acknowledge myself bound to obey God calling by them. Answer.

Do ye seek to be promoted to this office and charge for any respect of worldly commodity, riches, or glory? Question.

God knoweth the contrary. Answer.

Believe ye not that the doctrine of the Prophets Question.

and Apostles contained in the books of the New and Old Testaments is the only true and most absolute foundation of the universal Church of Christ Jesus, insomuch that in the same Scriptures are contained all things necessary to be believed for the salvation of mankind?

Answer. I verily believe the same, and do abhor and utterly refuse all doctrine alleged necessary to salvation, that is not expressly contained in the same.

Question. Is not Christ Jesus, man of man according to the flesh, to wit the Son of David, the seed of Abraham, conceived of the Holy Ghost, born of the Virgin His mother, the only Head and Mediator of His Church?

Answer. He is, and without Him there is neither salvation to man, nor life to angel.

Question. Is not the same Lord Jesus the only true God, the Eternal Son of the Eternal Father, in whom all that shall be saved were elected before the foundation of the world was laid?

Answer. I acknowledge and confess Him in the unity of His Godhead to be God above all things, blessed for ever.

Question. Shall not they whom God, in His eternal counsel, hath elected, be called to the knowledge of His Son, our Lord Jesus? and shall not they who of purpose are called in this life be justified? and where justification and free remission of sins is obtained in this life by free grace, shall not the glory of the sons of God follow in the general resurrection, when the Son of God shall appear in His glorious majesty?

Answer. This I acknowledge to be the doctrine of the Apostles, and the most singular comfort of God's children.

Will ye not then contain yourself in all doctrine within the bounds of this foundation? Will ye not study to promote the same, as well by your life as by your doctrine? Will ye not, according to the graces and utterance that God shall grant unto you, profess, instruct, and maintain the purity of the doctrine contained in the sacred Word of God? And to the uttermost of your power will ye not gainstand, and convince the gainsayers, and the teachers of men's inventions? Question.

That do I promise in the presence of God, and of His congregation here assembled. Answer.

Know ye not that the excellency of this office to the which God hath called you, requireth that your conversation and behaviour be such as that ye may be irreprehensible, yea, even in the eyes of the ungodly? Question.

I unfeignedly acknowledge, and humbly desire the Church of God to pray with me, that my life be not slanderous to the glorious Evangel of Christ Jesus. Answer.

Because ye are a man compassed with infirmities, will ye not charitably, and with lowliness of spirit, receive admonition of your brethren? And if ye shall happen to slide, or offend in any point, will ye not be subject to the discipline of the Church, as the rest of your brethren? Question.

*The answer of the Superintendent or Minister
to be elected.*

I acknowledge myself a man subject to infirmity, and one that hath need of correction and admonition, and, therefore, I most willingly subject myself to the wholesome discipline of the Church, yea, to the discipline of the same Church by the which Answer.

I am now called to this office and charge; and here, in God's presence and yours, do promise obedience to all admonitions secretly or publicly given: unto the which if I be found inobedient, I confess myself most worthy to be ejected, not only from this honour, but also from the society of the faithful, in case of my stubbornness. For the vocation of God to bear charge within His Church maketh not men tyrants nor lords, but appointeth them servants, watchmen, and pastors to the flock.

This ended, question must be asked again of the multitude.

Question.

Require ye any farther of this your Superintendent?

If no man answer, let the Minister proceed.

Will ye not acknowledge this your brother for the Minister of Christ Jesus? Will ye not reverence the word of God that proceedeth from his mouth? Will ye not receive of him the Sermon of exhortation with patience; not refusing the wholesome medicine of your souls, although it be bitter and unpleasing to the flesh? Will ye not finally maintain and comfort him in his ministry against all such as wickedly would rebel against God, and His holy ordinances?

The People answer.

Answer.

We will, as we shall answer to the Lord Jesus, who hath commanded His Ministers to be had in reverence, as His Ambassadors, and as men that carefully watch for the salvation of our souls.

Let the Nobility be urged with this.

Ye have heard the duty and profession of this

our brother, by your consents appointed to this charge, as also the duty and obedience which God requireth of us towards him here in his Ministry : But because that neither of both are able to perform anything without the especial grace of our God in Christ Jesus, who hath promised to be with us present even to the consummation of the world, with unfeigned hearts let us crave of Him His benediction and assistance in this work begun to His glory, and for the comfort of His Church.

The Prayer.

O Lord, to whom all power is given in heaven and in earth, Thou that art the Eternal Son of the Eternal Father, who hast not only so loved Thy Church that, for the redemption and purgation of the same, Thou hast humbled Thyself to the death of the cross, and thereupon hast shed Thy most innocent blood to prepare to Thyself a spouse without spot, but also, to retain this Thy most excellent benefit in recent memory, hast appointed in Thy Church Teachers, Pastors, and Apostles, to instruct, comfort, and admonish the same : look upon us mercifully, O Lord, Thou that only art King, Teacher, and High Priest to Thy own flock : and send unto this our brother, whom, in Thy name, we have charged with the chief care of Thy Church, within the bounds of L., such portion of Thy Holy Spirit, as thereby he may rightly divide Thy Word, to the instruction of Thy flock, and to the confutation of pernicious errors and damnable superstitions. Give unto him, good Lord, a mouth and wisdom, whereby the enemies of Thy truth may be confounded, the wolves expelled and driven from Thy fold, Thy sheep may be fed in the wholesome pastures of Thy most holy Word, the blind and ignorant

may be illuminated with Thy true knowledge: finally, that, the dregs of superstition and idolatry which yet resteth within this Realm being purged and removed, we may all not only have occasion to glorify Thee our only Lord and Saviour, but also daily to grow in godliness and obedience of Thy most holy will, to the destruction of the body of sin, and to the restitution of that image to the which we were once created, and to the which, after our fall and defection, we are renewed by participation of Thy holy Spirit, whom, by true faith in Thee, we do profess as the blessed of Thy Father, of whom the perpetual increase of Thy graces we crave, as by Thee our Lord, King, and only Bishop we are taught to pray, *Our Father, &c.*

The prayer ended, the rest of the Ministers and Elders of that Church, if any be present, in sign of their consent, shall take the elected by the hand.

The chief Minister shall give the benediction as followeth:—

God, the Father of our Lord Jesus Christ, who hath commanded His Gospel to be preached to the comfort of His elect, and hath called thee to the office of a watchman over His people, multiply His graces with thee, illuminate thee with His Holy Spirit, comfort and strengthen thee in all virtue, govern and guide thy ministry to the praise of His holy name, to the propagation of Christ's kingdom, to the comfort of His Church, and, finally, to the plain discharge and assurance of thy own conscience, in the day of the Lord Jesus: to whom, with the Father, and with the Holy Ghost, be all honour, praise, and glory, now and ever: So be it.

The last Exhortation to the Elected.

Take heed to thyself, and unto the flock committed to thy charge : feed the same carefully, not as it were by compulsion, but of very love, which thou bearest to the Lord Jesus : walk in simplicity and pureness of life, as it becometh the true servant and the ambassador of the Lord Jesus. Usurp not dominion, nor tyrannical authority over thy brethren : be not discouraged in adversity, but lay before thyself the example of the Prophets, Apostles, and the Lord Jesus, who in their ministry sustained contradiction, contempt, persecution, and death : fear not to rebuke the world of sin, justice, and judgment. If anything succeed prosperously in thy vocation, be not puffed up with pride, neither yet flatter thyself as that the good success proceeded from thy virtue, industry, or care. But let ever that sentence of the Apostle remain in thy heart, *What hast thou which thou hast not received? If thou hast received, why gloriest thou?* Comfort the afflicted, support the poor, exhort others to support them. Be not solicited† for things of this life, but be fervent in prayer to God for the increase of His Holy Spirit. And finally, behave thyself in this holy vocation with such sobriety as God may be glorified in thy ministry. And so shalt thou shortly obtain the victory, and shalt receive the crown promised, when the Lord Jesus shall appear in His glory, whose omnipotent Spirit assist thee and us to the end.—Amen.

† So in the best editions.

Sing the 23rd Psalm.

THE ELECTION OF ELDERS AND
DEACONS

IN THE

CHURCH OF EDINBURGH.

[APPROVED FOR GENERAL USE BY THE GENERAL ASSEMBLY,
APRIL 1582.]

THE Friday, after that judgment is taken what persons are elected for Elders and Deacons to serve for that year, the Minister after his sermon reads the same names publicly and gives commandment publicly that such persons be present in the church the next Sunday at sermon before noon, in the place to be appointed for them to accept that charge, that God by the plurality of votes had laid upon them: Who being convened the Minister after sermon reads the names publicly, the absent are noted, and those present are admonished to consider the dignity of that vocation whereunto God hath called them, the duty that they owe to the people, the danger that lies upon them if they be found negligent in that their vocation, and finally, the duty of the people towards the persons elected. Which being done, this prayer is read.

The Prayer in the Election of Elders and Deacons.

O eternal and everlasting God, Father of our Lord Jesus Christ, who of Thy infinite mercy and goodness hast chosen to Thyself a Church of the lost seed of Adam, which Thou hast ever ruled by the inspiration of Thy Holy Spirit; and yet not the less hast always used the ministry of men, as well in preaching of Thy Word and administration of Thy Sacraments, as in guiding of Thy flock, and providing for the poor within the same: as in the Law, Prophets, and in Thy glorious Evangel we have witness. Which order, O Lord, thou of Thy mercy hast now restored to us again, after that the public face of Thy Church hath been deformed by the tyranny of that *Roman Antichrist*. Grant unto us, O heavenly Father, hearts thankful for the benefits that we have received, and give unto these our brethren elected unto the charges within Thy Church, such abundance of Thy Holy Spirit, that they may be found vigilant and faithful in that vocation whereunto Thou of Thy mercy hast called them.

And albeit, O Lord, these small beginnings are contemned of the proud world, yet, Lord, do Thou for Thy own mercy's sake bless the same, in such sort that Thy godly name may be glorified, superstition and idolatry may be rooted out, and virtue may be planted not only in this generation, but also to the posterities to come. Amen.

Grant us this, merciful Father, for Jesus Christ Thy Son's sake, in whose name we call unto Thee, as He hath taught us, saying, *Our Father, &c.*

And so with the rehearsal of the Belief. After which shall be sung this portion of the 103rd

Psalm, verse 19, *The heavens high are made the seat*, and so to the end of that Psalm. After the which shall this short Admonition be given to the elected.

Exhortation to the Elected.

Magnify God, who of His mercy hath called you to rule within His Church ; be faithful in your vocation, show yourself zealous to promote virtue, fear not the faces of the wicked, but rebuke their wickedness ; be merciful to the poor, and support them to the uttermost of your power ; and so shall ye receive the benediction of God, present and everlasting.

God save the King's Majesty, and give unto him the spirit of sanctification in his young age. Bless his Regent and such as assist him in upright counsel. And either fruitfully convert or suddenly confound the enemies of true religion and of this afflicted commonwealth.

THE ORDER

OF THE

ECCLESIASTICAL DISCIPLINE.

AS no city, town, house, or family can maintain their estate and prosper without policy and governance, even so the Church of God, which requireth more purely to be governed than any city or family, cannot, without spiritual policy and Ecclesiastical Discipline, continue, increase and flourish. And as the ^aWord of God is the life and soul of this Church, so this godly order and discipline is, as it were, sinews in the body, which knit and join the members together with decent order and comeliness. It is a bridle to stay the wicked from their mischiefs. It is a spur to prick forward such as be slow and negligent, yea, and for all men it is the Father's rod, ever in readiness to chastise gently the faults committed, and to cause them afterward to live in more godly fear and reverence. Finally, it is an order left by God unto His Church, whereby men learn to frame their wills and doings according to the law of God, by instructing and admonishing one another, yea,

The necessity of discipline.

^a Eph. 5.

What discipline is.

and by correcting and punishing all obstinate rebels and contemners of the same.

For what
cause it
ought to
be used.

b Eph. 5

c 1 Cor. 5.
Gal. 5.

d 2 Thes. 3.
1 Cor. 5.

The order of
proceeding
in private
discipline.

e Mat. 18.
Luke 17.
James 5.
Lev. 19.
2 Thes. 3.

Public dis-
cipline.

There are three causes chiefly which move the Church of God to the executing of Discipline: First, That men of evil conversation be not numbered among God's children, to their Father's ^breproach, as if the Church of God were a sanctuary for naughty and vile persons. The second respect is that the good be not infected with accompanying the evil: which thing St Paul foresaw, when he commanded the Corinthians to banish from among them the incestuous adulterer, saying, ^cA little leaven maketh sour the whole lump of dough. The third cause is, that a man thus corrected or excommunicated might be ashamed of his fault, and so through repentance come to amendment, the which thing the Apostle calleth ^ddelivering to Satan, that his soul may be saved in the day of the Lord, meaning that he might be punished with excommunication, to the intent his soul should not perish for ever.

First, therefore, it is to be noted that this censure, correction, or discipline, is either private or public: private, as if a man commit either in manners or doctrine [any fault] against thee, to admonish him brotherly ^ebetween him and thee: if so be he stubbornly resist thy charitable advertisements, or else by continuance in his fault declareth that he amendeth not, then, after he hath been the second time warned in presence of two or three witnesses, and continueth obstinately in his error, he ought, as our Saviour Christ commandeth, to be disclosed and uttered to the Church, so that, according to public discipline, he either may be received through repentance, or else be punished, as his fault requireth.

And here, as touching private discipline, three things are to be noted. First, that our admonitions proceed of a godly zeal and conscience, rather seeking to win our brother than to slander him. Next, that we be assured that his fault be reprobable by God's Word. And finally, that we use such modesty and wisdom, that if we somewhat doubt of the matter whereof we admonish him, yet, with godly exhortations, he may be brought to the knowledge of his fault. Or if the fault appertain to many, or be known of divers, that our admonition be done in presence of some of them.

What things are to be observed in private discipline.

Briefly, if it concern the whole Church, in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers and Seniors, to whom the policy of the Church doth appertain.

Also, in public discipline, it is to be observed that the Ministry premit nothing at any time unchastised with one kind of punishment or other, if they perceive anything in the Congregation, either evil in example, slanderous in manners, or not be-seeming their profession : as if there be any covetous person, any adulterer, or fornicator, forsworn, thief, briber, false-witness-bearer, blasphemers, drunkard, slanderer, usurer, any person disobedient, seditious, or dissolute, any heresy or sect, as Papistical, Anabaptistical, and suchlike : briefly, whatsoever it be that might ^fspot the Christian congregation : yea, rather, whatsoever is not to edification, ought not to escape either admonition or punishment.

Of public discipline, and of the end thereof.

f Eph. 5.

And because it cometh to pass some time in the Church of Christ, that when other remedies assayed profit nothing, they must proceed to the Apostolical rod and correction, as unto excommunication (which is the greatest and last punishment belonging to the

Excommunication is the last remedy.

Rigour in
punishment
ought to be
avoided.

God's Word
is the rule of
discipline.

spiritual Ministry), it is ordained that nothing be attempted in that behalf without the determination of the whole Church : wherein also they must beware, and take good heed, that they seem not more ready to expel from the Congregation, than to receive again those in whom they perceive worthy fruits of repentance to appear ; neither yet to forbid him the hearing of Sermons, who is excluded from the Sacraments and other duties of the Church, that he may have liberty and occasion to repent. Finally, that all punishments, corrections, censures and admonitions, stretch no further than God's Word, with mercy, may lawfully bear.

MATTH. XVIII.

*If any refuse to hear the Congregation, let him be to thee
as a heathen and as a publican.*

THE ORDER
OF
EXCOMMUNICATION
AND OF
PUBLIC REPENTANCE

*Used in the Church of Scotland, and commanded to
be Printed by the General Assembly of the
same, in the month of June 1571.*

TO THE READER.

*ALBEIT that in the Book of Discipline the
causes, as well of Public Repentance as of
Excommunication, are sufficiently expressed, yet, be-
cause the form and order are not so set forth, that
every Church and Minister may have assurance that
they agree with others in proceeding, it is thought
expedient to draw that order which, universally
within this Realm, shall be observed.*

*And, first, we must understand what crimes be
worthy of Excommunication, and what of Public
Repentance.*

IN the first, it is to be noted, that all crimes that
by the law of God deserve death, deserve
also excommunication from the society of Christ's

Church, whether the offender be Papist or Protestant: for it is no reason that, under pretence of diversity of religion, open impiety should be suffered in the visible body of Christ Jesus. And, therefore, wilful murderers, adulterers (lawfully convicted), sorcerers, witches, conjurors, charmers, and givers of drinks to destroy children, and open blasphemers (as if any renounce God, deny the truth and the authority of His holy Word, railing against His blessed Sacraments), such, we say, ought to be excommunicate from the society of Christ's Church, that their impiety may be holden in greater horror, and that they may be the more deeply wounded, perceiving themselves abhorred of the godly. Against such open malefactors the process may be summoned, for, the crime being known, advertisement ought to be given to the Superintendent of the Diocese, either by the Minister, or by such as can best give information of that fact, except in reformed towns and other places where the Ministry is planted with Minister and Elders, according to the Act of the General Assembly made the 26th of December 1568. And if there be no Superintendent where the crime is committed, then ought the information to pass from such as are offended to the next Superintendent, who, with expedition, ought to direct his letters of summons to the parish Church where the offender hath his residence, if the Ministry be there planted, and if it be not, or if the offender have no certain dwelling-place, then ought the summons to be directed to the chief town, and best reformed Church in that Diocese where the crime was committed, appointing to the offender a certain day, time, and place, where and when he shall appear before the Superintendent and his assessors, to hear

that crime tried, as touching the truth of it, and to answer himself why the sentence of excommunication should not be pronounced publicly against him. If the offender, lawfully warned, appear not, inquisition being taken of the crime, charge may be given by the Superintendent to the Ministers, so many as shall be thought necessary for publication of that sentence, to pronounce the same the next Sunday, the form whereof shall after be declared. But and if the offender appear, and allege for himself any reasonable defence—to wit, that he will not be fugitive from the law, but will abide the censure thereof for that offence—then may the sentence of excommunication be suspended, till that the Magistrate be required to try that cause; wherein, if the Magistrates be negligent, then ought the Church from secret inquisition to proceed to public admonition, that the Magistrates may be vigilant in that cause of blood, which crieth vengeance upon the whole land where it is shed without punishment. If no remedy by them can be found, then justly may the Church pronounce the offender excommunicate, as one suspect, besides his crime, to have corrupted the judges, revengers of the blood: and so ought the Church to proceed to excommunication, whether the offender be fugitive from the law, or if he procure pardon, or elude the severity of justice by means whatsoever, besides the trial of his innocency.

If the offender abide an assize, and by the same be absolved, then may not the Church pronounce excommunication, but justly may exhort the man by whose hand the blood was shed to enter into consideration with himself how precious is the life of man before God, and how severely God commandeth blood (howsoever it be shed, except it be

by the sword of the Magistrate) to be punished : and so may enjoin unto him such satisfactions to be made publicly to the Church, as may bear testification of his obedience and unfeigned repentance. If the offender be convict, and execution follow according to the crime, then, upon the humble suit of him that is to suffer, may the Elders and Ministers of the Church not only give unto him consolation, but also pronounce the sentence of absolution, and his sin to be remitted, according to his repentance and faith. And thus much for excommunication of public offenders.

And yet further, we must consider, that if the offender be fugitive from the law, so that punishment cannot be executed against him, in that case the Church ought to delay no time ; but upon the notice of his crime, and that he is fled from the presence of the judge, it ought to pronounce him excommunicated publicly, and so continually to repute him, until such time that the Magistrate be satisfied. And so, whether the offender be convict in judgment, or be fugitive from the law, the Church ought to proceed to the sentence of excommunication : The form whereof followeth :—

*The Minister, in public audience of the People,
shall say :—*

IT is clearly known unto us that N., sometime baptised in the name of the Father, and of the Son, and of the Holy Ghost, and so reputed and counted for a Christian, hath fearfully fallen from the society of Christ's body, by committing of cruel and wilful murder (or by committing filthy adultery, &c.), which crime, by the law of God, deserveth death. And because the civil sword is in the hand

of God's Magistrate, who, notwithstanding, oft winks at such crimes, We, having place in the Ministry, with grief and dolour of our hearts, are compelled to draw the sword granted by God to His Church ; that is, to excommunicate from the society of Christ Jesus, from His body the Church, from participation of sacraments and prayers with the same, the said N.

AND, THEREFORE, IN THE NAME AND AUTHORITY OF THE ETERNAL GOD, AND OF HIS SON JESUS CHRIST, We pronounce the said N. excommunicate and accursed in that his wicked fact ; and charge all that favour the Lord Jesus so to repute and hold him (or her), until such time as that either the Magistrate have punished the offender as God's law commands, or that the same offender be reconciled to the Church again by public repentance : and, in the mean time, we earnestly desire all the faithful to call upon God to move the hearts of the upper powers so to punish such horrible crimes that malefactors may fear to offend, even for fear of punishment ; and also so to touch the heart of the offender, that he may deeply consider how fearful it is to fall into the hands of the Eternal God, that by unfeigned repentance he may apprehend mercy in Jesus Christ, and so avoid eternal condemnation.

THE sentence of excommunication once pronounced, the Church may not suddenly admit the murderer, or convict adulterer, to repentance and society of the faithful, albeit that pardon be purchased of the Magistrate : but first ought inquisition to be taken, if the murderer have satisfied the party offended, that is, the kin and friends of the man slain. Which if he hath not done, neither

is understood willingly so to do, the Church in no wise may hear him. But and if he be willing to satisfy, and the friends exceed measure, and the possibility of him that hath committed the crime, then ought the Church to put moderation to the unreasonable, in case the civil Magistrate hath not so done before; and so proceed with him that offereth repentance, that the wilfulness of the indiscreet be not hindrance to the reconciliation of him that earnestly craveth the benefit and society of the Church.

And yet may not the Church receive any excommunicate at his first request; but in such grievous crimes as before are expressed (of others shall be after spoken), forty days at the least after his first offer may be appointed to try whether the signs of repentance appear in the offender or not. And yet, in the mean time, the Church may comfort him by wholesome admonitions, assuring him of God's mercy, if he be verily penitent: he may also be admitted to the hearing of the Word, but in no wise to participation of prayers, neither before nor after Sermon. This first forty days expired, upon his new suit, the Superintendent or Session may enjoin such pains as may try whether he be penitent or not: the least are, the murderer must stand three several Sundays in a public place before the Church door, barefooted and bare-headed, clothed in base and abject apparel, having the same weapon which he used in the murder, or the like, bloody, in his hand, and in conceived words shall say to such as shall enter into the Church:—

•

The Confession of the Penitent.

SO far hath Satan gotten victory over me, that cruelly I have shed innocent blood, for the which I have deserved death corporal and eternal; and so I grant myself unworthy of the common light, or yet of the company of men. And yet, because in God there is mercy that passeth all measure, and because the Magistrate hath not taken from me this wretched life, I most earnestly desire to be reconciled again with the Church of Christ Jesus, from the society whereof mine iniquity hath caused me to be excommunicated. And, therefore, in the bowels of Christ Jesus, I crave of you to pray with me unto God, that my grievous crime may be of Him remitted; and also that ye will be suppliants with me to the Church, that I abide not thus excommunicate unto the end.

At the last of the three Sundays, certain of the Elders shall receive him into the Church, and present him before the preaching place, and shall declare unto the Minister, that all that was enjoined to that offender was obediently fulfilled by him. Then shall the Minister recite unto him, as well the grievousness of his sin, as the mercies of God, if he be penitent; and thereafter shall require of the Church, if that they desire any further satisfaction. And if no answer be given, then shall the Minister pronounce his sin to be remitted according to his repentance; and shall exhort the Church to embrace him as a brother, after that prayer and thanksgiving be given to God, as after shall be described.

And thus far to be observed for the order in

receiving of them that have committed capital crimes, be it murder, adultery, incest, witchcraft, or others before expressed.

Resteth yet one other kind of offenders that deserve excommunication, albeit not so summarily; to wit, such as have been partakers with us in doctrine and Sacraments, and have returned back again to the Papistry, or have given their presence to any part of their abomination, or yet that of any long continuance withdraw themselves from the society of Christ's body, and from the participation of the Sacraments, when they are publicly ministered. Such, no doubt, declare themselves worthy of excommunication. But first, they must be called, either before the Superintendent with some joined with him, or else before the Elders and Session of the best and next reformed Church, where the offenders have their residence, who must accuse their defection, exhort them to repentance, and declare to them the danger wherein they stand.

Whom, if the offender heareth, the Session or Superintendent may appoint him a day to satisfy the Church publicly, whom by his defection he had offended. But if he continue stubborn, then may the Session or Superintendent command the Minister or Ministers to declare, the next Sunday, the defection of such a person, and his obstinate contempt. And this advertisement given two Sundays, the third may the sentence of excommunication be pronounced.

OFFENCES THAT DESERVE PUBLIC
REPENTANCE, AND ORDER
TO PROCEED THEREIN.

SUCH offences as fall not under the civil sword, and yet are slanderous and offensive in the Church, deserve public repentance, and of these some are more heinous than others; fornication, drunkenness used, swearing, cursed speaking, chiding, fighting, brawling, and common contempt of the order of the Church, breaking of the Sabbath, and suchlike, ought to be in no person suffered. But the slander being known, the offender should be called before the Ministry, his crime proved, accused, rebuked, and he commanded publicly to satisfy the Church: which if the offender refuse, they may proceed to excommunication, as after shall be declared. If the offender appear not, summons ought to pass to the third time. And then, in case he appear not, the Church may decern the sentence to be pronounced.

Other, if it be less heinous, and yet deserve admonition: as wanton and vain words, uncomely gestures, negligence in hearing the preaching, or abstaining from the Lord's Table when it is publicly ministered, suspicion of avarice or of pride, superfluity or riotousness in cheer or raiment: these, we say, and such others that of the world are not regarded, deserve admonition among the members of Christ's body. First, secretly, by one or two of those that first espy the offence. Which if the person suspected hear, and give declaration of amendment, then there needeth no further process. But if he contemn and despise the admoni-

tion, then should the former admonishers take to themselves two or three faithful and honest witnesses, in whose presence the suspected offender should be admonished, and the causes of their suspicion declared. To whom, if then he give signification of repentance, and promise of amendment, they may cut off all further accusation. But and if he obstinately condemn both the said admonitions, then ought the first and second brethren signify the matter to the Minister and Elders in their Session, who ought to call the offender, and before the complainers accuse him, as well of the crime, as of the contempt of the admonition: if then he acknowledge his offence, and be willing to satisfy the brethren before offended, and the Session then present, there needeth no farther publication of that offence. But if he declare himself inobedient to the Session, then, without delay, the next Sunday ought the crime, and the order of admonitions passed before, be publicly declared to the Church, and the person (without specification of his name) be admonished to satisfy in public that which he refused to do in secret; and that for the first. If he offer himself to the Church before the next Sunday, the discretion of the Ministry may take such order, as may satisfy as well the private persons that first were offended, as the Church, declaring the repentance and submission of that brother that before appeared stubborn and incorrigible. But and if he abide the second admonition public, when that his name shall be expressed, and his offences and stubbornness declared, then can no satisfaction be received but in public: yea, it may not be received before that he have humbly required the same of the Ministry and Session of the Church, in their appointed assembly.

If he continue stubborn, then the third Sunday ought he to be charged publicly to satisfy the Church for his offence and contempt, under the pain of excommunication. The order whereof shall after be declared.

And thus a small offence or slander may justly deserve excommunication, by reason of the contempt and disobedience of the offender. If the offender show himself penitent between the first admonition and the second, and satisfy the Ministry of the Church, and the brethren that before were offended in their assembly, then it may suffice that the Minister, at commandment of the Session, declare the next Sunday (without compearing or expressing of the person) his repentance and submission in these or other words :—

IT was signified unto you before, dearly beloved, that one certain brother [or brethren] was noted, or at least suspected, of some offence, whereof he being admonished by one or two, appeared lightly to regard the same. And therefore was he and his offence notified unto the Ministry, in their assembly, who, according to their duty and charge, accused him of the same: And not finding in him such obedience as the profession of a Christian requireth, fearing that such offences and stubbornness should engender contempt, and infect others, they were compelled to notify unto you the crime, and the proceeding of the Session, minding to have sought the uttermost remedy in case the offender had continued obstinate. But seeing that it hath pleased God to mollify the heart of our brother, whose name we need not to express, so that he hath not only acknowledged his offence, but also hath fully satisfied the brethren that first were offended, and us the

Ministry, and hath promised to abstain from all appearance of such evil as whereof he was suspected and admonished, we have no just cause to proceed to any further extremity, but rather to glorify God for the submission of our brother, and unfeignedly pray unto Him that in the like case we, and every one of us, may give the like obedience.

THE FORM AND ORDER OF PUBLIC REPENTANCE.

IT is first to be observed, that none may be admitted to public repentance except that first they be admitted thereto by the Session and Assembly of the Ministers and Elders ; in the which they ought sharply to be examined, what fear and terror they have of God's judgments, what hatred of sin, and dolour for the same, and what sense and feeling they have of God's mercies ; in the which if they be ignorant, they ought diligently to be instructed : for it is but a mocking to present such to public repentance as neither understand what sin is, what repentance is, what grace is, nor by whom God's favour and mercy are purchased. After, then, that the offender shall be in the assembly instructed, so that he have some taste of God's judgments, but chiefly of God's mercies in Christ Jesus, he may be presented before the public Church, upon a Sunday after the sermon, and before the prayers and psalm ; and then the Minister shall say :—

Beloved and dearest brethren, we, by reason of our charge and Ministry, present before you this brother, that by the infirmity of flesh and craft of

Satan hath fearfully fallen from the obedience of his God, by committing N. of a crime, &c. [let the sin be expressed], by the which he hath not only offended against the Majesty of God, but also by the same hath given great slander and offence to His holy Congregation: and, therefore, doth to his own confusion (but to the glory of God, and our great comfort) present himself here before you, to witness and declare his unfeigned repentance, the thirst and the care that he hath to be reconciled with God through Jesus Christ, and with you, his brethren, whom he hath offended. And, therefore, it is requisite that ye and he understand what assurance we have to require such public satisfaction of him, what profit we ought to learn in the same, and what profit and utility redound to both of this his humiliation.

That public repentance is the institution of God, and not man's invention, may be plainly gathered of the words of our Master, commanding that if any have offended his brother, in what sort soever it be, that he shall go to him, and be reconciled unto his brother. If the offence committed against one brother requireth reconciliation, the offence committed against many brethren requireth the same. And if a man be charged by Christ Jesus to go to a man whom he hath offended, and there, by confessing of his offence, require reconciliation, much more is he bound to seek a whole multitude whom he hath offended, and before them with all humility require the same. For that woe which our Master, Christ Jesus, pronounceth against every man that hath offended the least one within His Church, remaineth upon every public offender, until such time as he declare himself willing to remove the same: which he can never do until

such time as he let the multitude whom he hath offended understand his unfeigned repentance. But because that all men of upright judgment agree in this, that public offences require public repentance, we pass to the second head, which is, what it is that we have to consider in the fall and sin of this our brother: if we consider his fall and sin in him only, without having consideration of ourselves and of our own corruption, we shall profit nothing, for so shall we but despise our brother and flatter ourselves. But if we shall earnestly consider what nature we bear, what corruption lurketh in it, how prone and ready every one of us is to such and greater impiety, then shall we, in the sin of this our brother, accuse and condemn our own sins, in his fall shall we consider and lament our sinful nature, also shall we join our repentance, tears, and prayers with him and his, knowing that no flesh can be justified before God's presence, if judgment proceed without mercy. The profit which this our brother and we have of this his humiliation is, that we and he may be assured that more ready is our God to receive us to mercy through Jesus Christ His only Son, than we are to crave it. It is not sin, be it never so grievous, that shall separate us from His favour, if we seek to His mercy: for as all have sinned, and are by themselves destitute of God's grace, so is He ready to show mercy unto all that unfeignedly call for the same. Yea, He doth not only receive such as come, but He, by the mouth of His dear Son, calleth upon such as be burdened and laden with sin, and solemnly promiseth that He will refresh them.

We have, besides, another commodity, to wit, that if we shall hereafter fall in the like, or greater

(for we stand not by our own power, but by grace only), that we be not ashamed in this same sort to humble ourselves, and confess our offence. Now therefore, brother, as we all praise God in this your humiliation, beseeching Him that it be without hypocrisy, so it becometh you earnestly to consider of what mind, and with what heart, ye present yourself here before this assembly. It is not your sin that shall separate you from your God, nor from His mercy in Jesus Christ, if you repent the same: but hypocrisy and impenitence, which God remove from you and us, are nowise tolerable before His presence.

The offender ought to protest before God that he is sorry for his sin, and unfeignedly desireth God to be merciful unto him, and that for the obedience of His dear Son, our Lord Jesus Christ.

The Minister.

WE can only see that which is without, and according to your confession judge, leaving the secrets of the heart to God, who only can try and search the same. But because unfeigned repentance for sin, and simple confession of the same, are the mere gifts of God, we will join our prayers with yours, that the one and the other may be granted to you and us.

The Prayer.

ETERNAL and everliving God, Father of our Lord Jesus Christ, Thou that by the mouth of Thy holy Prophets and Apostles hast plainly pronounced that Thou desirest not the death of a sinner, but rather that he may convert and live; who also hast sent Thy only Son to suffer the cruel death of the Cross, not for the just, but for

such as find themselves oppressed with the burden of sin, that by Him and His advocacy they may have access to the throne of Thy grace, being assured that before Thee they shall find favour and mercy: we are assembled, O Lord, in Thy presence, and that in the name of this same our Lord Jesus, Thy dear Son, to accuse before Thee our sins, and before the feet of Thy Majesty to crave mercy for the same. We most humbly beseech Thee, O Father of mercies, first that Thou wilt touch and move our hearts by the power of Thy Holy Spirit, in such sort that we may come to a true knowledge of our sins. But chiefly, O Lord, [that] it will please Thee to move the heart of this our brother, N., &c., who, as he hath offended Thy Majesty, and a great number of this Thy holy Congregation, by his grievous and public sin, so doth he not refuse publicly to acknowledge and confess the same, as that this his humiliation, given to the glory of Thy name, presently doth witness. But because, O Lord, the external confession, without the dolour of the heart, availeth nothing in Thy presence, we most humbly beseech Thee that Thou wilt so effectually move his heart and ours also, that he and we without hypocrisy, damning that which Thy Law pronounceth unjust, may attain to some sense and feeling of Thy mercy, which Thou hast abundantly showed unto mankind in Jesus Christ our Lord. Grant, O Lord, unto this our brother the repentance of the heart, and sincere confession of his mouth, to the praise of Thy name, to the comfort of Thy Church, and to the confusion of Satan. And unto us grant, O Lord, that albeit we cannot live altogether clean of sin, yet that we fall not in horrible crimes, to the dishonour of Thy holy name, to the slander of our brethren,

and infamy of Thy holy Evangel which we profess. Let Thy godly power, O Lord, so strengthen our weakness, that neither the craft of Satan, nor the tyranny of sin, draw us utterly from Thy obedience. Give us grace, O Lord, that by holiness and innocence of life, we may declare to this wicked generation what difference there is between the sons of light and the sons of darkness, that men, seeing our good works, may glorify Thee, and Thy Son Jesus Christ, our only Saviour and Redeemer: to Whom, with Thee and the Holy Spirit, be all honour, praise, and glory, now and ever. Amen.

The prayer finished, the Minister shall turn him to the penitent brother, and in full audience shall say:—

YE have heard, brother, what is your duty towards the Church which ye have offended; to wit, that willingly ye confess that crime that ye have committed, asking God mercy for the same, and so that ye may reconcile yourself to the Church which ye have offended. Ye have heard also the affection and care of the Church towards you, their penitent brother, notwithstanding your grievous fall, to wit, that we all here present join our sins with your sin, we all repute and esteem your fall to be our own: we accuse ourselves no less than we accuse you: now, finally, we join our prayers with yours, that we and you may obtain mercy, and that by the means of our Lord Jesus Christ. Let us, therefore, brother, have this comfort of you, that ye will openly and simply confess your crime, and give to us attestation of your unfeigned repentance.

The penitent shall then openly confess the crime, whatsoever it be, and shall desire God's mercy, and pray the Church to call to God for mercy with him,

and unfeignedly desire that he may be joined again to their society and number.

IF the penitent be confounded with shame, or such one as cannot distinctly speak to the comfort and instruction of the Church, the Minister shall make repetition, that every head may be understood by itself, and thereafter shall ask the penitent if that be his confession, and if so he believeth. His answer affirmative being received, the Minister shall ask the Congregation if they judge any further to be required for their satisfaction and reconciliation of that brother. No contradiction being made, the Minister shall say to the penitent :—

We have heard, dear brother, your confession, for the which we from our hearts praise God, for in it the Spirit of Jesus Christ hath confounded the Devil, and broken down his head and power, in that, that ye to the glory of God have openly damned yourself and your impiety, imploring grace and mercy, for Christ Jesus His Son's sake. This strength, submission, and obedience cannot proceed from flesh and blood, but is the singular gift of the Holy Ghost. Acknowledge, therefore, it to be given unto you by Jesus Christ our Lord, and now take heed, lest at any time ye be unmindful of this great benefit, which no doubt Satan doth envy, and will assail by all means possible, that you may abuse it. He will not cease to tempt you to fall again in such, or crimes more horrible. But resist the Devil, and he shall flee from you. Live in sobriety, be instant in prayer, commend yourself unfeignedly to God, who, as He is faithful, so shall He give to us victory over sin, death, and Satan, and that by the means of our Head and Sovereign Champion Jesus Christ, to whom be all praise, glory, and honour, now and ever. Amen.

An Admonition to the Church.

IT is your duty, brethren, to take example of this our penitent brother: first, that ye be unfeignedly displeased in your own hearts for your sins; secondarily, that with this our brother ye accuse them in the sight of God, imploring grace and mercy for your offences committed; and last, if any of you shall after this publicly offend, that ye refuse not with the like reverence to satisfy the Church of God, offended in you. Now only resteth that ye remit and forget all offences which ye have conceived heretofore, by the sin and fall of this our brother: accept and embrace him as a member of Christ's body: let none take upon him to reproach or accuse him for any offences, that before this hour he hath committed. And that he may have the better assurance of your good will and reconciliation, prostrate yourselves before God, and render Him thanks for the conversion and repentance of this our brother.

The Thanksgiving.

HEAVENLY Father, Fountain of all mercy and consolation, we confess ourselves unworthy to be counted amongst Thy children, if Thou have respect to the corruption of our nature. But seeing it hath pleased Thy Fatherly goodness, not only freely to choose us in Thy dear Son, our Lord Jesus Christ, by His death to redeem us, by His Evangel to call us, and by His Holy Spirit (which both are Thine) to illuminate us; but also, that Thou hast commanded Thy Word and holy Evangel to be preached, to the end that the penitent shall have an assurance of the remission of their sins, not only for a time, but even so oft as men from sorrowful hearts shall call for Thy grace and mercy.

In consideration of this Thy Fatherly adoption and ineffable clemency shown upon us, we cannot but praise and magnify Thy Fatherly mercy: a testimony whereof we not only feel in ourselves, but also see the same evidently in the conversion of this our brother, whom Satan for a time held in bondage, but now is set at freedom by the power of our Lord Jesus Christ, and is returned again to the society of Thy body. Grant unto us, heavenly Father, that he and we may more and more be displeased for our sins, and proceed in all manner of good works, to the praise of Thy holy name, and edification of Thy Church, by Jesus Christ our Lord and only Saviour. So be it.

The Thanksgiving finished, the Minister shall require of the Penitent, if that he will be subject to the discipline of the Church, in case he after offend, who, answering that he will, the Minister shall say in manner of absolution :—

If thou unfeignedly repent thy former iniquity, and believe in the Lord Jesus, then I, in His name, pronounce and affirm that thy sins are forgiven, not only on earth, but also in heaven, according to the promises annexed with the preaching of His Word, and to the power put in the Ministry of His Church.

Then shall the Elders and Deacons, with Ministers (if any be), in the name of the whole Church, take the reconciled brother by the hand, and embrace him, in sign of full reconciliation. Then after, shall the Church sing the 103rd Psalm, so much as they think expedient. And so shall the assembly with the benediction be dismissed.

THE FORM OF EXCOMMUNICATION.

AFTER that all admonitions, both private and public, be past, as before is said, then must the Church proceed to excommunication if the offender remain obstinate. The Sunday, therefore, after the third public admonition, the Minister, being before charged by the Session or Elders, shall thus signify unto the Church after Sermon:—

It is not unknown unto you with what lenity and carefulness the Ministry and the whole Church, by private and public admonitions, hath sought N., &c., to satisfy the Church, and to declare himself penitent for his grievous crimes and rebellion, by the which he hath offended God's majesty, blasphemed His holy name, and offended His Church, in whom to this day we find nothing but stubbornness. We cannot, therefore, of conscience wink any longer at the disobedience of the said N., lest that his example infect and hurt others. We are compelled, therefore, in the fear of God, to give the said N. into the hands and power of the Devil, to the destruction of the flesh, if that by that mean he may be brought to the consideration of himself, and so repent, and avoid that fearful condemnation that shall fall on all inobedient in the day of the Lord Jesus. And lest that any shall think that we do this of manly [human] presumption, without the assurance of the Scripture, ye shall shortly hear what commandment and authority we have so to do.

First, we have the commandment of our Master and Saviour, Jesus Christ, to hold such for ethnicks and publicans, as will not hear the voice of the

Church. But plain it is, that this obstinate N. hath contemptuously refused all wholesome admonitions, and therefore we, not one or two, but the whole Church, must hold him as a publican, that is, as one cut off from the body of Jesus Christ, and unworthy of any society with Him, or with the benefits of His Church, till his new conversion, and his receiving again.

Secondarily, we have the command of the Apostle St Paul, and the fearful sentence which he, being absent, did notwithstanding pronounce against the incest, with his sharp rebuke to the Corinthians, because that with greater zeal and expedition they expelled not from among them that wicked man. And if any think that the offence of this forenamed obstinate is not so heinous as that of the incest, let such understand that mercy and favour may rather be granted to any other sin than to the contempt of wholesome admonitions, and of the just and lawful ordinances of the Church. For other sins, how heinous soever they be (so be it that they deserve not death), as by unfeigned repentance they are remitted before God, so, upon the same humbly offered unto the Church, order may be taken that the offender may be comforted, and at length restored to the society of the Church again. But such as proudly contemn the admonition of the Church, private or public, declare themselves stubborn, rebellious, and altogether impenitent, and therefore most justly ought they to be excommunicate.

The precept of God given under the law, to expel from the midst of God's people such as were leprous (without exception of person), is to us an assurance that we ought to expel from the society of Christ's body such as be stricken with spiritual leprosy; for

the one is no less infective and dangerous than is the other. Now, seeing that we know excommunication is God's ordinance, let us, in few words, understand the utility and use of the same.

By it, first, the Church is purged of open wicked doers, which is no small commodity, considering that we fight in the midst and eyes of this wicked generation, which seeketh in us nothing more than occasion of slander. Secondly, by it is the Church, and every member of the same, retained in obedience and fear, whereof all have need, if the frailty of our flesh shall be rightly considered. Thirdly, by it we exercise a singular work of charity, while that we declare ourselves careful to keep the flock of Christ in purity of manners, and without danger to be infected. For, as it were a work both uncharitable and cruel to join together in one bed, persons infected with pestilent or other contagious and infective sores with tender children, or with such as are whole, so it is no less cruelty to suffer among the flock of Jesus Christ such obstinate rebels. For true is that sentence of the Apostle, A little leaven corrupteth the whole mass. But lest that we should seem to usurp power over the Church, or to do anything without the knowledge and consent of the whole body, for this present we delay the sentence, willing such as have anything to object in the contrary to propound [propound] the same the next session day, or else to signify the same to some of the Ministers or Elders, that answer may be given thereto, and, in the mean time, we will call to God for the conversion of the impenitent.

The Prayer for the Obstinate.

ETERNAL and everliving God, Father of our Lord Jesus Christ, whose very property is to show mercy, and to restore life, even when to man's judgment death hath gotten dominion over Thy creatures : for Thou hast first sought, called, accused, and convicted our father Adam, after his transgression, and being so dead in sin, and thrall to Satan, that he could neither confess his offence, nor yet ask mercy for the same, Thou, by Thy free promises of mercy and grace, gavest unto him a new life and strength to repent. The same order must Thou keep, O Lord, with all Thy chosen children of his posterity ; for in man's corrupt nature there can be no obedience until that Thou, by operation of Thy Holy Spirit, work the same. And therefore we most humbly beseech Thee, for Jesus Christ Thy Son's sake, pitifully to look upon this Thy creature, who once was baptised in Thy name, and hath professed himself subject to Thy religion, and unto the discipline of Thy Church, whom Satan, alas ! now so blindeth, that obstinately he contemneth the one and the other. We have followed, O Lord, the rule prescribed unto us by Thy dear Son, our Lord Jesus Christ, in admonishing and threatening him, but hitherto have profited nothing concerning him and his humiliation.

But, O Lord, as Thou alone knowest, so mayest Thou alone change and mollify the hearts of the proud and impenitent. Thou, by the voice of Thy prophet Nathan, wakenedst David from his deadly security. Thou, without any prophet, didst beat down the pride of Manasseh in the prison, after he had shed the blood of Thy servants, and had re-

plenished Jerusalem with all kind of impiety. Thou turnedst the heart of Peter at the look of Thy dear Son, our Lord Jesus Christ, after that fearfully, with horrible imprecations, he had thrice openly denied Him.

O Lord, Thy mercies without measure endure for ever, to the which we, after long travail, do remit this obstinate and impenitent [person]; earnestly desiring Thee, O Father of mercies, first so to pierce his heart with the fear of Thy severe judgments, that he may begin to understand, that thus contemning all wholesome admonitions, he provoketh Thy wrath and indignation against himself. Open his eyes, that he may see how fearful and terrible a thing it is to fall into Thy hands: and, therefore, mollify and anoint his heart by the unction of Thy Holy Spirit, that he may unfeignedly convert unto Thee, and give unto Thee that honour and obedience that Thou requirest in Thy holy Word, and so to our comfort, that now mourn for his rebellion, that he may subject himself to the just ordinance of Thy Church, and avoid that fearful vengeance that most assuredly shall fall upon all the inobedient. These Thy graces, heavenly Father, and farther, as Thou knowest to be expedient for us, and for Thy Church universal, we call, according as we be taught to pray by our Sovereign Master, Christ Jesus, saying, *Our Father, &c.*

THE second Sunday, after sermon and public prayers, the Minister shall, in audience of the whole Church, ask the Elders and Deacons, who must sit in an eminent and proper place, that their answer may be heard.

The Minister.

HATH he, whom the last day we admonished, under the pain of excommunication, to satisfy the Church for his public slander and contempt of the Ministry, by himself or by any other, offered his obedience unto you?

They shall answer, as the truth is, Yea, or Nay.

If he hath sought the favour of any within the Ministry, with promise of obedience, then shall further process be delayed, and he commanded to appear before the Session in their next assembly, where order may be taken for his public repentance, as in the former head is expressed. If he have not laboured to satisfy the Church, then shall the Minister proceed, and say:—

It cannot be but dolorous to the body that any one member thereof should be cut off and perish: and yet, it ought to be more fearful to the member than to the body, for the member cut off can do nothing but putrefy and perish, and yet the body may retain life and strength. But the rebellion of this obstinate may proceed, in one part, from ignorance; for it may be that he understandeth not what excommunication is, and what is the danger of the same. I shall, therefore, in few words, open the one and the other.

Lawful excommunication (for the thunderings of that Roman Antichrist are but vanity and wind) is the cutting off from the body of Jesus Christ, from participation of His holy Sacraments, and from public prayers with His Church, by public and solemnized [solemn] sentence, all obstinate and impenitent persons, after due admonitions, which sentence, lawfully pronounced on earth, is ratified in heaven, by binding of the same sins that they

bind on earth. The danger hereof is greater than man can suddenly espy: for seeing that without the body of Jesus Christ there abideth nothing but death and damnation to mankind, in what estate shall we judge them to stand that justly are cut off from the same?

Yea, what horrible vengeance hangeth upon them and their posterity, notable and severe punishments may instruct us. Cain, the murderer, was not accursed within his own person only, but that same malediction ran in his posterity, and upon all that joined therewith, till that all mankind was destroyed by water (eight persons reserved). Cham likewise was accursed in his son Canaan, the severity whereof proceeded even to the rooting out of that whole race and nation. The simple word of our Master, Jesus Christ, caused the fig-tree suddenly to wither. At the voice of Peter, Ananias and Sapphira were stricken to death. The same God and Lord Jesus, with the power of His Holy Spirit, that then was potent and just, worketh even now in the Ministry of His Church, the contempt whereof He will in no wise suffer unpunished. And, therefore, ye that have acquaintance or familiarity with the forenamed obstinate, declare unto him these dangers, and will him not to tempt the uttermost. And thus, yet again let us pray to God for his conversion.

Let the former Prayer be publicly said.

THE third Sunday let the first question be proponed by the Minister to the Elders and Deacons, concerning the submission of the obstinate so oft admonished, as was proponed the second. If repentance be offered, let order be taken, as is before said, with one charge to the

Church, to praise God for the conversion of that brother. If repentance be not offered, then shall the Minister expone [expound] wherein the person that is to be excommunicate hath offended; how oft, and by whom he hath been admonished, as well privately as publicly; and shall demand of the Elders and Deacons, if it be not so, whose answer received, the Minister shall ask the whole Church if they think that such contempt should be suffered among them: and if then no man make intercession for the obstinate, the Minister shall proceed and say:—

Of very conscience we are compelled to do that which to our hearts is most dolorous; to wit, to give over to the hands of the devil this forenamed obstinate contemner, N., whom once we esteemed a member of our body, and that not only for the crime which he hath committed, but much rather for his proud contempt and intolerable rebellion, lest that our sufferance of him in this his impiety should not only be imputed unto us, but also that he should infect others with the same pestilence. And, therefore, we must use the last remedy, how grievous soever it be unto us. And yet I desire you, for more ample declaration of your Christian charity towards him, [that] ye pray with me unto God now, for the last, for his conversion.

The last Prayer before the Excommunication.

OMNIPOTENT, Eternal, and merciful Father, who, for that good will that Thou bearest unto us in Jesus Christ, Thy dear Son, wilt not the death and destruction of a sinner, but rather that he, by inspiration and moving of Thy Holy Spirit, convert and live: who also dost witness the virtue and strength of Thy Word to be such,

that it causeth the mountains to shake, the rocks [to] tremble, and the floods to dry up: Behold, we Thy children and people here prostrate before Thee, most humbly beseech Thee, in the name of Thy dear Son, our Lord Jesus Christ, that Thou wilt move and pierce the heart of our impenitent brother, whom Satan so long hath indured and hardened: let it please Thy Majesty, by the virtue of Thy Holy Spirit, that Thou wilt mollify the same: expel his darkness, and, by the light of Thy grace, that Thou wilt so illuminate him, that now at length he may feel, first, how grievously he hath offended against Thy Majesty; and, secondarily, against Thy holy Church and assembly. Give him Thy grace to acknowledge, accuse, and damn [condemn], as well before us whom he hath offended, as before Thy presence, this his proud contempt, lest that we, by the same provoked, be compelled with all our griefs to cut him off from Thy mystical body, whom we, O Lord, unfeignedly desire to retain within Thy Church, as a lively member of Thy dear Son, our Lord Jesus. Hear us, merciful Father, call back again this our impenitent brother that now tendeth to eternal destruction; that we all, who, before Thy presence, even for his rebellion, do mourn, may receive him again with gladness and joy, and so render praise and honour to Thee before this Thy holy congregation.

We grant ourselves, O Lord, unworthy whom Thou shouldst hear, because we cease not to offend Thee by our continual transgressing of Thy holy precepts. Look not upon us, merciful Father, in this our corrupt nature, but look Thou to Thy dear Son, whom Thou of Thy mere mercy hast appointed our Head, great Bishop, Advocate, Mediator, and only Propitiator. In Him, and in the merits of

His death, we humbly beseech Thee mercifully to behold us, and suffer not the most innocent blood of Thy dear Son shed for us, and for this our impenitent brother, to be profaned by the tyranny and slight of Satan. But by the virtue of the same, let this our impenitent brother be brought to unfeigned repentance, that so he may escape that fearful condemnation in the which he appeareth to fall. This we ask of Thee, O heavenly Father, in the boldness of our Head and Mediator, Jesus Christ, praying, as He hath taught us, *Our Father which art, &c.*

If, after this prayer, the obstinate appear not to offer his repentance, then shall the Minister proceed and say:—

BRETHREN, seeing that, as ye have heard, this obstinate and impenitent person, N., hath so grievously offended against God, and against this His holy congregation, who by no means (as ye may perceive) can be brought to repentance; whereof it is evident by the Word of God, that he is fallen from the kingdom of Heaven, and from the blessed society of the Lord Jesus. And we (albeit with dolour of our hearts) may now execute that which the commandment of Jesus Christ, and the practice of His Apostle, sheweth that of our office we ought to do; to wit, that we shall publicly declare and pronounce such to have no society with us, as declare themselves obstinate and rebellious against all wholesome admonitions, and the blessed ordinances of His Church. And that we may do the same, not of our own authority, but in the name and power of our Lord Jesus Christ, before whom all knees are compelled to bow, let us humbly fall down before Him, and on this manner pray, and pronounce this sentence.

*The Invocation of the Name of Jesus Christ to
excommunicate the impenitent, together with
the Sentence of Excommunication.*

O LORD JESUS CHRIST, the only and eternal King of all the chosen children of Thy heavenly Father, the Head and Lawgiver of Thy Church; who by Thy own mouth hast commanded that such offenders as proudly contemn the admonitions of Thy Church, shall be cast out from the society of the same, and shall be reputed of Thy professors as profane ethnicks: we, willing to obey this Thy precept, which also we have received by institution of Thy Apostle, are here presently convened, in Thy name, to excommunicate, and cast forth from the society of Thy holy body, and from all participation with Thy Church in sacraments or prayers, N. Which thing we do at Thy commandment, and in Thy power and authority, to the glory of Thy holy name, to the conservation and edification of this Thy Church, in the which it hath pleased Thee to place us Ministers, and to the extreme remedy of the stubborn obstinacy of the forenamed impenitent. And because Thou hast promised Thyself ever to be with us, but specially with such as uprightly travel in the Ministry of Thy Church, whom also Thou hast promised to instruct and guide by the dictament of Thy Holy Spirit, we most humbly beseech Thee so to govern and assist us in the execution of this our charge, that whatsoever we in Thy name do here pronounce on earth, that Thou wilt ratify the same in heaven. Our assurance, O Lord, is Thy expressed Word. And, therefore, in boldness of the same, *Here I [we], in Thy name*, and at the commandment of this Thy present congregation,

cut off, seclude, and excommunicate from Thy body, and from our society, N., as a person slanderous, proud, contemner, and a member for this present, altogether corrupted, and pernicious to the body. And this his sin (albeit with sorrow of heart) by virtue of our Ministry we bind, and pronounce the same to be bound in heaven and earth. We farther give over in [to] the hands and power of the devil the said N., to the destruction of his flesh; straitly charging all that profess the Lord Jesus, to whose knowledge this our sentence shall come, to repute and to hold the said N. accursed, and unworthy of the familiar society of Christians: declaring unto all men that such as hereafter, before his repentance, shall haunt, or familiarly accompany him, are partakers of his impiety, and subject to the like condemnation. This our sentence, O Lord Jesus, pronounced in Thy name, and at Thy commandment, we humbly desire Thee to ratify, according to Thy promise. And yet, Lord, Thou that camest to save that which was lost, look upon him with the eyes of Thy mercy, if Thy good pleasure be; and so pierce Thou his heart, that he may feel in his breast the terrors of Thy judgment, that by Thy grace he fruitfully may be converted to Thee; and so damning his own impiety, he may be with the like solemnity received within the bosom of Thy Church, from the which this day (with grief and dolour of our hearts) he is ejected.

Lord, in Thy presence we protest that our own affections move us not to this severity, but only the hatred of sin, and obedience that we give to Thy own commandment. And, therefore, O heavenly Father, we crave the perpetual assistance of Thy Holy Spirit, not only to bridle our corrupt

affections, but also so to conduct us in all the course of our whole life, that we never fall to the like impiety and contempt; but that continually we may be subject to the voice of Thy Church, and unto the Ministers of the same, who truly offer to us the Word of Life, the blessed Evangel of Thy only beloved Son Jesus Christ: to Whom, with Thee and the Holy Spirit, be all praise, glory, and honour, now and ever. So be it.

The Sentence pronounced, and the Prayer ended,

THE Minister shall admonish the Church that all the faithful do hold the excommunicate as an ethnack, as before is said, that no man use his familiar company: and yet that no man accuse him of any other crime than of such as he is convicted of, and for the which he is excommunicate; but that every man shall secretly call to God for grace to be granted to the excommunicate. Such as have office in the Ministry may, upon licence required of the Church, speak with the excommunicate, so long as hope resteth of his conversion. But if he continue obstinate, then ought all the faithful utterly to abhor his presence and communication. And yet ought they more earnestly to call to God that Satan in the end may be confounded, and the creature of God freed from his snares by the power of the Lord Jesus. And with the accustomed benediction, the assembly shall be dismissed, after they have sung the 101st Psalm, or one portion thereof, as it shall please the congregation.

THE ORDER TO RECEIVE THE EXCOMMUNICATE AGAIN TO THE SOCIETY OF THE CHURCH.

FIRST, we must observe, that such as deserve death for that crime committed, never be admitted to the society of the Church, until such time as either the Magistrate punish according to the law, or else pardon the crime, as before we have said. But such as for other offences, and for their contempt, are excommunicate, may be received when they shall earnestly seek the favours of the Church. They must begin at the Ministry, the Elders, and the Deacons, who must expone [declare] their repentance to the Minister or Ministers in their assembly; a day may be appointed to the excommunicate to present himself before them. The signs of his repentance ought to be diligently inquired; as, What hath been his behaviour since the time of his excommunication, what he will offer for his satisfaction to the Church, and unto whom he hath expounded the grief and dolour of his heart? If the excommunicate be found penitent, and obedient in all things, the Minister, the next Sunday, may give advertisement to the whole Church of his humiliation, and command them to call to God for increase of the same. The next Session day, the Minister may appoint to the excommunicate such satisfaction as they think most expedient; to the which if the excommunicate fully agree, then may the said Ministry appoint unto him a certain day when he shall fulfil the same.

For this is principally to be observed, that no excommunicate person may be received to the society

of the Church again, until such time as he hath stood at the Church door, at the least more Sundays than one : which days being expired, and the whole satisfaction complete, some of the Elders shall pass to the excommunicate, after that the former prayer of the Minister in the pulpit be ended, and shall present him to a certain place appointed for the penitents ; where he shall stand in the same habit in the which he made satisfaction, until the sermon be ended. And then shall the same Elders that brought him into the church present him to the Minister, with these or the like words :—

This creature of God, N., that for his wickedness and obstinate rebellion hath been excommunicate from the body of Jesus Christ, but now, by the power of the Spirit of God, is called back again by repentance, so far as the judgment of man can perceive, for he hath not only craved the favours of the Ministry, that he might be received into the body of the Church again, but also most obediently hath subjected himself to all that we have commanded, for trial of his humiliation. And, therefore, we present him before you to be examined ; and if his repentance be sufficient, to be received again to the body of the Church.

Then shall the Minister render thanks, first to God, for that part of his humiliation, and also desire the Church of God to do the same with him. Thereafter he shall address him to the person excommunicate ; and, first, shall lay before him his sin ; then after, the admonitions that were given unto him, to satisfy the Church for the same ; and, last, his proud contempt and long obstinacy, for the which he was excommunicate. And of every one he shall require his peculiar confession, with accusation of himself and detestation of his impiety. Which

being received, he shall render thanks to God as followeth :—

We thank the mercy and goodness of God, through Jesus Christ our Lord, for this thy conversion, N., into the which [wherein] thou hast not so much ashamed thyself, as that thou hast confounded and overcome Satan, by whose venomous and deceivable enticements, thou hitherto hast been rebellious to the wholesome admonitions of the Church. And yet, because we can but only see that which is external, we will join our prayers with thine, that thy humiliation may proceed from the heart.

Let the prayers appointed to be said in the receiving of the penitent be said also here ; which ended, let the Church and the penitent be admonished, as is expressed, except that the crime of his Excommunication must ever be alleged and mentioned.

The Prayer containing his receiving to the Church.

LORD JESUS CHRIST, King, Teacher, and our eternal Priest, who, with the preaching of Thy blessed Evangel, hast joined the power to bind and loose the sins of men ; who hast also pronounced that whatsoever by Thy Ministers is bound on earth shall be bound in the heaven, and also that whatsoever is loosed by the same shall be loosed and absolved with Thee in the heaven : look, O Lord, mercifully upon this Thy creature, N., &c., whom Satan of long time hath holden in bondage, so that not only he drew him to iniquity, but also that he so hardened his heart that he despised all admonitions, for the which his sin and contempt we were compelled to excommunicate him from our body. But now, O Lord, seeing that the Spirit of our Lord Jesus Christ

hath so far prevailed in him that he is returned to our society, it will [let it] please Thee, for the obedience of our Lord Jesus, so to accept him, that his former inobedience be never laid to his charge ; but that he may increase in all godliness, till that Satan finally be trodden under his feet and ours, by the power of our Lord Jesus Christ : to Whom, with Thee and with the Holy Spirit, be all honour and glory, now and ever. So be it.

The Form of Absolution.

IN the name and authority of Jesus Christ, I, the minister of His blessed Evangel, with consent of the whole Ministry and Church, absolve thee, N., from the sentence of Excommunication, from the sin by thee committed, and from all censures laid against thee for the same before, according to thy repentance ; and pronounce thy sin to be loosed in heaven, and thee to be received again to the society of Jesus Christ, to His body the Church, to the participation of His Sacraments, and, finally, to the fruition of all His benefits : IN THE NAME OF THE FATHER, THE SON, AND THE HOLY SPIRIT. SO BE IT.

The absolution pronounced, the Minister shall then call him Brother, and give him admonition to watch and pray that he fall not in the like temptation ; that he be thankful for the mercy shown unto him, and that he show the fruits of his conversion in life and conversation.

Thereafter the whole Ministry shall embrace him, and such others of the Church as be next unto him, and then shall a Psalm of thanksgiving be sung.

This order may be enlarged or contracted, as the wisdom of the discreet Minister shall think expedient; for we rather show the way to the ignorant, than prescribe order to the learned, that cannot be amended.

A Prayer.

PRESERVE the public face of Thy Church within this Realm, O Lord: Dilate the kingdom of Thy Son, Jesus Christ, universally: And so farther disclose and break down the tyranny of that Roman Antichrist, by the power of Thy Son, our Lord Jesus Christ. So be it. 1567.

a Rom. 16.

*a Soli sapienti Deo per Jesum Christum gloria
in perpetuum. Amen.*

THIS BOOK is thought necessary and profitable for the Church, and commanded to be printed by the General Assembly. Set forth by John Knox, Minister: And sighted by us whose names follow, as we were appointed by the said General Assembly.

*John Willok.
M. John Craig.
Robert Pont.
John Row.*

*David Lindesay.
Gulielmus Christesonus.
James Craig, &c.*

THE
VISITATION OF THE SICK.

BECAUSE the visitation of the sick is a thing very necessary, and yet, notwithstanding, it is hard to prescribe all rules appertaining thereunto, we refer it to the discretion of the godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of God's mercy through Christ, if he perceive him much afraid of God's threatenings: or contrariwise, if he be not touched with the feeling of his sins, may beat him down with God's justice; evermore, like a skilful physician, framing his medicine according as the disease requireth. And if he perceive him to want any necessaries, he not only relieveth him according to his ability, but also provideth by others, that he may be furnished sufficiently. Moreover, the party that is visited may at all times for his comfort send for the minister, who doth not only make prayers for him there presently, but also, if it so require, commendeth him in the public prayers to the Congrégation.

A Prayer to be said in Visiting of the Sick.

OUR good God, Lord and Father, the Creator and Conserver of all things, the fountain of all goodness and benignity; like as

(among other Thine infinite benefits, which Thou of Thy great goodness and grace dost distribute ordinarily unto all men) Thou givest them health of body, to the end that they should the better know Thy great liberality, so that they might be the more ready to serve and glorify Thee with the same : so, contrariwise, when we have evil-behaved ourselves, in offending Thy Majesty, Thou hast accustomed to admonish us, and call us unto Thee, by diverse and sundry chastisements, through the which it hath pleased Thy goodness to subdue and tame our frail flesh : but specially by the grievous plagues of sickness and diseases ; using the same as a mean to awake and stir up the great dulness and negligence that is in us all, and advertising us of our evil life by such infirmities and dangers, especially when, as they threaten the very death, which (as assured messengers of the same) are all to the flesh full of extreme anguish and torments, although they be, notwithstanding, to the spirit of the Elect, as medicines both good and wholesome. For by them Thou dost move us to return unto Thee for our salvation, and to call upon Thee in our afflictions, to have Thine help who art our dear and loving Father.

In consideration whereof, we most earnestly pray unto Thee, our good God, that it would please Thine infinite goodness to have pity upon this Thy poor creature whom Thou hast, as it were, bound and tied to the bed by most grievous sickness, and brought to great extremity by the heaviness of Thine hand. O Lord, enter not into account with him, to render the reward due unto his works ; but through Thine infinite mercy remit all his faults, for the which Thou hast chastised him so gently ; and behold rather the obedience which

Thy dear Son, Jesus Christ our Lord, hath rendered unto Thee—to wit, the sacrifice which it pleased Thee to accept as a full recompense for all the iniquities of them that receive Him for their justice and satisfaction, yea, for their only Saviour.

Let it please Thee, O God, to give him a true zeal and affection to receive and acknowledge Him for his only Redeemer: to the end also that Thou mayest receive this sick person to Thy mercy, qualifying all the troubles which his sins, the horror of death, and dreadful fear of the same, may bring to his weak conscience: Neither suffer Thou, O Lord, the assaults of the mighty adversary to prevail, or to take from him the comfortable hope of salvation which Thou givest to Thy dearly beloved children.

And, forasmuch as we are all subject to the like state and condition, and to be visited with like battle, when it shall please Thee to call us unto the same, we beseech Thee most humbly, O Lord, with this Thy poor creature, whom Thou now presently chastisest, that Thou wilt not extend Thy rigorous judgment against him; but that Thou wouldst vouchsafe to show him Thy mercy, for the love of Thy dear Son, Jesus Christ our Lord, who, having suffered the most shameful and extreme death of the cross, bore willingly the fault of this poor patient, to the end that Thou mightest acknowledge him as one redeemed with His precious blood, and received into the communion of His body, to be participant of eternal felicity, in the company of Thy blessed angels. Wherefore, O Lord, dispose and move his heart to receive, by Thy grace, with all meekness, this gentle and fatherly correction, which Thou hast laid upon

him; that he may endure it patiently, and with willing obedience; submitting himself with heart and mind to Thy blessed will and favourable mercy, wherein Thou now visitest him after this sort, for his profit and salvation. It may [let it] please Thy goodness, O Lord, to assist him in all his anguishes and troubles. And although the tongue and voice be not able to execute their office, in this behalf, to set forth Thy glory, that yet at least Thou wilt stir up his heart to aspire unto Thee only, who art the only fountain of goodness; and that Thou fast root and settle in his heart the sweet promises which Thou hast made unto us in Christ Jesus, Thy Son, our Saviour, to the intent he may remain constant against all the assaults and tumults which the enemy of our salvation may raise up to trouble his conscience.

And seeing it hath pleased Thee, that by the death of Thy dear Son, life eternal should be communicated unto us, and by the shedding of His blood the washing of our sins should be declared; and that by His resurrection also, both justice and immortality should be given us; may it please Thee to apply this holy and wholesome medicine to this Thy poor creature, in such extremity, taking from him all trembling and dreadful fear, and to give him a stout courage in the midst of all his present adversities.

And forasmuch as all things, O heavenly Father, be known unto Thee, and Thou canst, according to Thy good pleasure, minister unto him all such things as shall be necessary and expedient, let it please Thee, O Lord, so to satisfy him by Thy grace as may seem most meet unto Thy divine Majesty. Receive him, Lord, into Thy protection, for he hath his recourse and access to Thee alone;

and make him constant and firm in Thy commandments and promises : and also pardon all his sins, both secret and those which are manifest, by the which he hath most grievously provoked Thy wrath and severe judgments against him ; so as, in place of death (the which both he and all we have justly merited), Thou wilt grant unto him that blessed life which we also attend and look for, by Thy grace and mercy. Nevertheless, O heavenly Father, if Thy good pleasure be that he shall yet live longer in this world, may it then please Thee to augment in him Thy graces, so as the same may serve unto Thy glory ; yea, Lord, to the intent he may conform himself the more diligently, and with more carefulness, to the example of Thy Son, Christ Jesus ; and that in renouncing himself, he may cleave fully unto Him, who, to give consolation and hope to all sinners to obtain remission of all their sins and offences, hath carried with Him into the heavens the thief who was crucified with Him upon the cross.

But if the time, by Thee appointed, be come that he shall depart from us unto Thee, make him to feel in his conscience, O Lord, the fruit and strength of Thy grace, that thereby he may have a new taste of Thy Fatherly care over him from the beginning of his life unto the very end of the same, for the love of Thy dear Son, Jesus Christ our Lord.

Give him Thy grace, that, with a good heart and full assurance of faith, he may receive to his consolation so great and excellent a treasure, to wit, the remission of his sins in Christ Jesus Thy Son, who now presenteth Him [self] to this poor person in distress, by the virtue of Thy promises revealed unto him by Thy Word, which he hath exercised with us in Thy Church and congregation, and also

in using the Sacraments which Thou therein hast established, for confirmation of all their faith that trust in Thee unfeignedly.

Let true faith, O Lord, be unto him as a most sure buckler, thereby to avoid the assaults of death, and more boldly walk for the advancement of eternal life, to the end that he, having a most lively apprehension thereof, may rejoice with Thee in the heavens eternally.

Let him be under Thy protection and governance, O heavenly Father. And although he be sick, yet canst Thou heal him : he is cast down, but Thou canst lift him up : he is sore troubled, but Thou canst send redress : he is weak, but Thou canst send strength : he acknowledgeth his uncleanness, his spots, his filthiness, and iniquities, but Thou canst wash him, and make him clean : he is wounded, but Thou canst minister most sovereign salves ; he is fearful and trembling, but Thou canst give him good courage and boldness. To be short, he is, as it were, utterly lost, and a strayed sheep, but Thou canst call him home to Thee again. Wherefore, O Lord, seeing that this poor creature (Thine own workmanship) resigneth him [self] wholly into Thy hands, receive him into Thy merciful protection. Also, we poor miserable creatures, who are, as it were, in the field, ready to fight till Thou withdraw us from the same, vouchsafe to strengthen us by Thine Holy Spirit, that we may obtain the victory, in Thy name, against our deadly and mortal enemy : And, furthermore, that the affliction and the combat of this Thy poor creature in most grievous torments, may move us to humble ourselves with all reverent fear and trembling under Thy mighty hand, knowing that we must [all] appear before Thy judgment-

seat, when it shall please Thee so to appoint. But, O Lord, the corruption of our frail nature is such that we are utterly destitute of any means to appear before Thee, except it please Thee to make us such as Thou Thyself requirest us to be ; and further, that Thou give us the spirit of meekness and humility, to rest and stay wholly on those things which Thou only commandest.

But forasmuch as we be altogether unworthy to enjoy such benefits, we beseech Thee to receive us, in the name of Thy dear Son our Lord and Master, in whose death and satisfaction standeth wholly the hope of our salvation.

May it also please Thee, O Father of comfort and consolation, to strengthen with Thy grace those who employ their travel and diligence to the aiding of this sick person, that they faint not by overmuch and continual labour, but rather to go heartily and cheerfully forward in doing their endeavours towards him : and if Thou take him from them, then of Thy goodness to comfort them, so as they may patiently bear such departing, and praise Thy name in all things. Also, O heavenly Father, vouchsafe to have pity on all other sick persons, and such as be by any other ways or means afflicted ; and also on those who as yet are ignorant of Thy truth, and appertain nevertheless unto Thy kingdom ; in like manner on those that suffer persecution, [are] tormented in prisons, or otherwise troubled by the enemies of the Verity, for bearing testimony to the same ; finally, on all the necessities of Thy people, and upon all the ruins or decays which Satan hath brought upon Thy Church. O Father of mercy, spread forth Thy goodness upon all those that be Thine, that we, forsaking ourselves, may be the

more inflamed and confirmed to rest only upon Thee alone. Grant these our requests, O our dear Father, for the love of Thy dear Son, our Saviour Jesus Christ, Who liveth and reigneth with Thee in unity of the Holy Ghost, true God for evermore. So be it.

THE BURIAL.

THE corpse is reverently brought to the grave, accompanied with the Congregation, without any further ceremonies: which being buried, the Minister if he be present, and required, goeth to the Church, if it be not far off, and maketh some comfortable exhortation to the people, touching death and [the] resurrection.

^a In some copies.

[*Then blesseth the people, and so dismisseth them.*^a]

THE ORDER OF PUBLIC WORSHIP.

When the Congregation is assembled at the hour appointed, the Minister useth this confession, or like in effect, exhorting the people diligently to examine themselves, following in their hearts the tenor of his words.

THE CONFESSION OF OUR SINS.

O ETERNAL GOD and most merciful Father, we confess and acknowledge here before Thy Divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness;^a for the flesh evermore rebelleth against the Spirit, whereby we continually transgress Thy holy precepts and commandments,^b and so do purchase to ourselves, through Thy just judgment, death and damnation.^c Notwithstanding, O heavenly Father, forasmuch as we are displeased with ourselves for the sins that we have committed against Thee, and do unfeignedly repent us of the same,^d we most humbly beseech Thee, for Jesus Christ's sake, to show Thy mercy upon us, to forgive us all our sins,^e and to increase Thy Holy Spirit in us, that we, acknowledging from the bottom of our hearts our own unrighteousness, may from henceforth not only mortify our

^a Rom. 3.
Psa. 14, 51.

^b Gal. 5.
Rom. 7.
^c Rom. 2, 6.

^d Jer. 3.

^e Rom. 5.

f Col. 3.
Eph. 6.
i Pet. 2.

g Rom. 5.
Eph. 2.
Heb. 9.

h John 14.
Mat. 7.
James 1.
i John 3.
Rom. 8.

k Rom. 8.

sinful lusts and affections, but also bring forth such fruits as may be agreeable to Thy most blessed will,^{*f*} not for the worthiness thereof, but for the merits of Thy dearly beloved Son Jesus Christ our only Saviour, whom Thou hast already given, an oblation and offering for our sins,^{*g*} and for whose sake we are certainly persuaded that Thou wilt deny us nothing that we shall ask in His name according to Thy will.^{*h*} For Thy Spirit doth assure our consciences that Thou art our merciful Father,^{*i*} and so lovest us Thy children through Him, that nothing is able to remove Thy heavenly grace and favour from us.^{*k*} To Thee, therefore, O Father, with the Son and the Holy Ghost, be all honour and glory, world without end. So be it.

Another Confession and Prayer commonly used in the Church of Edinburgh on the day of Common Prayer.

O DREADFUL and most mighty God, Thou that from the beginning hast declared Thyself a consuming fire against the contemners of Thy most holy precepts, and yet to the penitent sinners hast always showed Thyself a favourable Father, and a God full of mercy: we Thy creatures and workmanship of Thine own hands, confess ourselves most unworthy to open our eyes unto the heavens, but far less to appear in Thy presence. For our consciences accuse us, and our manifold iniquities have borne witness against us, that we have declined from Thee. We have been polluted with idolatry; we have given Thy glory to creatures; we have sought support where it was not to be found, and have lightlied^{*l*} Thy most wholesome admonitions. The manifest corruption of our

l Lightly esteemed.

lives in all estates evidently proveth that we have not rightly regarded Thy statutes, laws, and holy ordinances; and this was not only done, O Lord, in the time of our blindness; but even now, when of Thy mercy Thou hast opened unto us an entrance to Thy heavenly kingdom, by the preaching of Thy holy Evangel, the whole body of this miserable realm still continueth in their former impiety. For the most part, alas! following the footsteps of the blind and obstinate Princess,^m utterly despise the light of Thy Gospel, and delight in ignorance and idolatry; others live as a people without God, and without all fear of Thy terrible judgments. And some, O Lord, that in mouth profess Thy blessed Evangel, by their slanderous life blaspheme the same. We are not ignorant, O Lord, that Thou art a righteous judge, that can not suffer iniquity long to be unpunished upon the obstinate transgressors; especially, O Lord, when that, after so long blindness and horrible defection from Thee, so lovingly Thou callest us again to Thy favour and fellowship, and that yet we do obstinately rebel. We have, O Lord, in our extreme misery, called unto Thee; yea, even when we appeared utterly to have been consumed in the fury of our enemies, and then didst Thou mercifully incline Thine ears unto us. Thou foughtest for us even by Thine own power, when in us there was neither wisdom nor force. Thou alone brakest the yoke from our necks, and set us at liberty, when we by our foolishness had made ourselves slaves unto strangers, and mercifully unto this day hast continued with us the light of Thine Evangel, and so ceasest not to heap upon us benefits both spiritual and temporal. But yet, alas! O Lord, we clearly see that our

*m Later
copies have
blind and
obstinate
Princes.*

These clauses included with- in this [] may be used, or any one of them, as occasion serveth.

great ingratitude craveth further punishment at Thy hands, the signs whereof are evident before our eyes. [For the whispering of sedition, the contempt of Thy graces offered, and the maintenance of idolatry, are assured signs of Thy further plagues to fall upon us in particular for our grievous offences. And this unmeasurable intemperateness of the air doth also threaten Thine accustomed plague of famine, which commonly followeth riotous excess and contempt of the poor, wherewith, alas! the whole earth is replenished.] We have nothing, O Lord, that we may lay betwixt us and Thy judgment but Thine only mercy freely offered to us in Thy dear Son, our Lord Jesus Christ, purchased to us by His death and passion. For if Thou wilt enter into judgment with Thy creatures, and keep in mind our grievous sins and offences, then can there no flesh escape condemnation. And therefore we most humbly beseech Thee, O Father of mercies, for Christ Jesus Thy Son's sake, to take from us these stony hearts, who so long have heard as well Thy mercies as severe judgments, and yet have not been effectually moved with the same; and give unto us hearts mollified by Thy Spirit, that may both conceive and keep in mind the reverence which is due unto Thy Majesty. Look, O Lord, unto Thy chosen children, labouring under the imperfection of the flesh, and grant unto us that victory that Thou hast promised unto us by Jesus Christ Thy Son, our only Saviour, Mediator, and Lawgiver: to Whom, with Thee and the Holy Ghost, be all honour and praise, now and ever. Amen.

A Confession of Sins, to be used before Sermon.

TRUTH it is, O Lord, that we are unworthy to come to Thy godly presence, by reason of our manifold sins and wickedness, much less are we worthy to receive any grace or mercy at Thy hands, if Thou shouldst deal with us according to our deservings, for we have sinned, O Lord, against Thee, and we have offended Thy godly and divine Majesty. If Thou shouldst begin to reckon with us, even from our first conception in our mother's womb, Thou canst find nothing at all in us, but occasion of death and eternal condemnation. For truth it is, that first we were conceived in sin, and in iniquity was every one of us born of our mother; all the days of our life we have so still continued in sin and wickedness, that rather we have given ourselves to follow the corruption of this our fleshly nature, than otherwise, with that earnest care and diligence to serve and worship Thee, our God, as it becometh us; and, therefore, if Thou shouldst enter into judgment with us, just occasion hast Thou, not only to punish these our wretched and mortal bodies, but also to punish us both in body and soul eternally, if Thou shouldst handle us according to the rigour of Thy justice. But yet, O Lord, as on the one part we acknowledge our own sins and offences, together with the fearful judgment of Thee our God, that justly by reason thereof Thou mayest pour upon us; so also on the other part we acknowledge Thee to be a merciful God, a loving and a favourable Father to all them that unfeignedly turn unto Thee. Wherefore, O Lord, we Thy people, and the workmanship of Thine own hands, most humbly beseech Thee, for Christ Thy Son's sake, to show Thy mercy upon us, and forgive us all our offences; impute not unto us

the sins of our youth, neither yet receive Thou a reckoning of us for the iniquity of our old age, but as Thou hast showed Thyself merciful to all them that have truly called unto Thee, so show the like mercy and the like favour unto us Thy poor servants. Indue our hearts, O God, with such a true and perfect acknowledging of our sins, that we may pour forth before Thee the unfeigned sighs and sobs of our troubled hearts and afflicted consciences, for our offences committed against Thee. In flame our hearts with such a zeal and fervency towards Thy glory, that all the days of our life our only study, travail, and labour may be to serve and worship Thee our God in spirit, in truth and verity, as Thou requirest of us. And that this may be the better performed in us, preserve us from all impediments and stays that in anywise may hinder or stop us in the same; but in special, O Lord, preserve us from the craft of Satan, from the snares of the world, and from the naughty lusts and affections of the flesh. Make Thy Spirit, O God, once to take such full possession and dwelling in our hearts, that not only all the actions of our life, but also all the words of our mouth, and the least thought and cogitation of our minds, may be guided and ruled thereby.

And finally, grant that all the time of our life may be so spent in Thy true fear and obedience, that altogether we may end the same in the sanctification and honouring of Thy blessed name, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, for now and for ever. So be it.

A Confession of Sins, and Petitions made unto God in the time of our extreme Troubles, and yet commonly used in the Churches of Scotland, before the Sermon.

ETERNAL and everlasting God, Father of our Lord Jesus Christ, Thou that showest mercy and keepest covenant with them that love, and in reverence keep Thy commandments, even when Thou pourest forth Thy hot displeasure and just judgments upon the obstinate and disobedient; we here prostrate ourselves before the throne of Thy Majesty, from our hearts confessing that justly Thou hast punished us by the tyranny of strangers, and that more justly Thou mayest bring upon us again the bondage and yoke which of Thy mercy for a season Thou hast removed. Our Kings, Princes, and People, in blindness, have refused the Word of Thy eternal verity, and in so doing we have refused the league of Thy mercy offered to us in Jesus Christ Thy Son; which albeit Thou now of Thy mere mercy hast offered to us again in such abundance, that none can be excused by reason of ignorance, yet nevertheless, to the judgment of men, impiety overfloweth the whole face of this Realm. For the great multitude delight themselves in ignorance and idolatry: and such, alas! as appear to reverence and embrace Thy Word, do not express the fruits of repentance as it becometh the people to whom Thou hast showed Thyself so merciful and favourable. These are Thy just judgments, O Lord, whereby Thou punishest sin by sin, and man by his own iniquity; so that there can be no end of sin except Thou prevent us with Thy undeserved grace. Convert us, therefore, O Lord, and we shall be converted; suffer not our unthankfulness to procure

of Thy most just judgments that strangers again reign over us; neither yet that the light of Thy Gospel be taken from us. But howsoever it be that the great multitude be altogether rebellious, and also that in us there remain perpetual imperfections, yet for the glory of Thine own name, and for the glory of Thine only beloved Son Jesus Christ, whose verity and Evangel Thou of Thy mere mercy hast manifested among us: let it please Thee to take us into Thy protection and defence, that all the world may know, that as of Thy mere mercy Thou hast begun this work of our salvation amongst us, so of this same mercy Thou wilt continue the same. Grant us this, O merciful Father, for Christ Jesus Thy Son's sake.—Amen.

This done, the people sing a Psalm all together, in a plain tune: which ended, the Minister prayeth for the assistance of God's Holy Spirit, as the same shall move his heart, and so proceedeth to the Sermon; using after the Sermon this Prayer following, or suchlike.

A PRAYER FOR THE WHOLE ESTATE OF CHRIST'S CHURCH.

a 1 Pet. 5.
b Num. 16.
Deut. 9.
Josh. 7.

ALMIGHTY GOD, and most merciful Father, we humbly submit ourselves,^a and fall down before thy Majesty,^b beseeching Thee, from the bottom of our hearts, that this seed of Thy Word now sown among us may take such deep root, that neither the burning heat of persecution cause it to wither, neither the thorny cares of this life do choke it, but that, as seed sown in good ground, it may

bring forth thirty, sixty, and an hundred fold,^c as Thy heavenly wisdom hath appointed. And because we have need continually to crave many things at Thy hands, we humbly beseech Thee, O heavenly Father, to grant us Thine Holy Spirit to direct our petitions,^d that they may proceed from such a fervent mind as may be agreeable to Thy most blessed will.

And seeing that our infirmity is able to do nothing without Thy help,^e and that Thou art not ignorant with how many and great temptations we poor wretches are on every side enclosed and compassed,^f let Thy strength, O Lord, sustain our weakness, that we, being defended with the force of Thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring lion, seeking to devour us.^g Increase our faith,^h O merciful Father, that we do not swerve at any time from Thy heavenly Word, but augment in us hope and love with a careful keeping of all Thy commandments, that no hardness of heart,ⁱ no hypocrisy, no concupiscence of the eyes, nor enticements of the world, do draw us away from Thy obedience.^k And seeing we live now in these most perilous times, let Thy fatherly providence defend us against the violence of all our enemies, which do everywhere pursue us; but chiefly against the wicked rage and furious uproars of that Romish idol, enemy to Thy Christ.^l

Furthermore, forasmuch as by Thy holy Apostle we are taught to make our prayers and supplications for all men,^m we pray not only for ourselves here present, but beseech Thee also to reduce all such as be yet ignorant from the miserable captivity of blindness and error to the pure

c Mat. 13.

d Luke 11.
Rom. 8, 12.
James 5.
1 John 5.
Wisd. 9.e 2 Cor. 3.
John 15.
Phil. 2.f Ps. 40.
1 Pet. 1.

g 1 Pet. 5.

h Luke 17

i Ps. 95.
Heb. 3, 4.k 1 Tim. 4.
2 Tim. 3.
1 John 2.
2 Pet. 3.
Jude.l 2 Thes. 2.
1 John 2.
Rev. 13, 17

m 1 Tim. 2.

n Rom. 15.
i Cor. 1.
 Eph. 4.

o John 21.
 Mat. 28.
 Mark 16.
i Cor. 9.

p Prov. 21.

q Rom. 13.
 John 19.

r 1 Tim. 2.
i Pet. 2.

s Rom. 12.
i Cor. 12.

t James 5.

u 2 Cor. 1.
 Heb. 13.

understanding of Thy heavenly truth, that we all with one consent and unity of minds may worship Thee our only God and Saviour :ⁿ and that all Pastors, Shepherds, and Ministers to whom Thou hast committed the dispensation of Thy holy Word, and charge of Thy chosen people,^o may both in their life and doctrine be found faithful, setting only before their eyes Thy glory, and that by them all poor sheep, which wander and go astray, may be gathered and brought home to Thy fold.

Moreover, because the hearts of rulers are in Thy hands,^p we beseech Thee to direct and govern the hearts of all Kings, Princes, and Magistrates, to whom Thou hast committed the sword ;^q especially, O Lord, according to our bounden duty, we beseech Thee to maintain and increase the noble estate of the King's Majesty, and his honourable Council, with all the estate and whole body of the Commonwealth. Let thy fatherly favour so preserve him, and Thy Holy Spirit so govern his heart, that he may in such sort execute his office, that Thy religion may be purely maintained, manners reformed, and sin punished,^r according to the precise rule of Thy holy Word.

And for that we be all members of the mystical body of Christ Jesus,^s we make our requests unto Thee, O heavenly Father, for all such as are afflicted with any kind of cross or tribulation,^t as war, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kind of Thy rods, whether it be grief of body or unquietness of mind ; that it would please Thee to give them patience and constancy till Thou send them full deliverance [out] of all their troubles.^u

And finally, O Lord God, most merciful Father,

we most humbly beseech Thee to show Thy great mercy upon our brethren who are persecuted, cast in prison, and daily condemned to death for the testimony of Thy truth :^w And though they be utterly destitute of all man's aid,^x yet let Thy sweet comfort never depart from them, but so inflame their hearts with Thy Holy Spirit, that they may boldly and cheerfully abide such trial^y as Thy godly wisdom shall appoint ;^z so that at length, as well by their death as by their life,^a the kingdom of Thy Son Jesus Christ may increase and shine through all the world : In whose name we make our humble petitions unto Thee, as He hath taught us, saying, *Our Father, &c.*

^w Rom. 8.
Ps. 44.
Heb. 13.
^x John 16.

^y 1 Pet. 1.
^z Acts 2.
Mat. 10.
Luke 21.
^a Rom. 14.

ALMIGHTY and everliving God, vouchsafe, we beseech Thee, to grant us perfect continuance in Thy^{*} lively faith, augmenting the same in us daily,^b till we grow to the full measure of our perfection in Christ,^c whereof we make our Confession, saying, *I believe in God the Father Almighty, &c.*

^{*} Or *the*.
^b Luke 17.
^c Eph. 4.

Then the people sing a Psalm, which ended, the Minister pronounceth one of these blessings, and so the Congregation departeth.

THE Lord bless us and save us, the Lord make His face to shine upon us, and be merciful unto us ; the Lord turn His countenance towards us, and grant us His peace.^d

^d Num. 6.

THE grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us all.^e So be it.

^e 2 Cor. 13.

It shall not be necessary for the Minister daily to

repeat all these things before mentioned, but, beginning with some manner of confession, to proceed to the Sermon, which ended, he either useth the Prayer for all Estates before mentioned, or else prayeth, as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath entreated of. And if there shall be at any time any present plague, famine, pestilence, war, or suchlike, which be evident tokens of God's wrath, as it is our part to acknowledge our sins to be the occasion thereof, so are we appointed by the Scriptures to give ourselves to mourning, fasting, and prayer, as the means to turn away God's heavy displeasure.^f Therefore it shall be convenient, that the Minister at such time do not only admonish the people thereof, but also use some Form of Prayer, according as the present necessity requireth, to the which he may appoint, by a common consent, some several day after the Sermon, weekly to be observed.

^f Deut. 30.
 2 Sam. 24.
 1 Kings 8.
 Ezra 9.
 Neh. 9.
 Dan. 9.

These [two] prayers following are used in the French Church of Geneva. The first serveth for Sunday after the Sermon, and the other that followeth is said upon Wednesday, which is the day of Common Prayer.

Another Manner of Prayer after the Sermon.

ALMIGHTY GOD and heavenly Father, since Thou hast promised to grant our requests, which we shall make unto Thee in the name of our Lord Jesus Christ, Thy well-beloved Son; and we are also taught by Him and His Apostle to assemble ourselves in His name, promising that He will be amongst us, and make intercession for us unto Thee, for the obtaining of all such things, as

we shall agree upon here on earth : we therefore (having first Thy commandment to pray for such as Thou hast appointed rulers and governors over us, and also for all things needful, both for Thy people and for all sorts of men ; forasmuch as our faith is grounded on Thy holy Word and promises, and that we are here gathered together before Thy face, and in the name of Thy Son our Lord Jesus), we, I say, make our earnest supplication unto Thee our most merciful God and bountiful Father, that for Jesus Christ's sake, our only Saviour and Mediator, it would please Thee, of Thine infinite mercy, freely to pardon our offences, and in such sort to draw and lift up our hearts and affections towards Thee, that our requests may both proceed of a fervent mind, and also be agreeable unto Thy most blessed will and pleasure, which is only to be accepted.

(.) We beseech Thee, therefore, O heavenly Father, as touching all Princes and Rulers, unto whom Thou hast committed the administration of [Thy] justice, and namely, as touching the excellent estate of the King's* Majesty, and all his honourable Council, with the rest of the Magistrates and Commons of the Realm ; that it would please Thee to grant him Thy Holy Spirit, and increase the same from time to time in him, that he may with a pure faith acknowledge Jesus Christ Thine only Son our Lord, to be King of all kings and Governor of all governors, even as Thou hast given all power unto Him both in heaven and on earth ; and so give himself wholly to serve Him, and to advance His Kingdom in his dominions (ruling by Thy Word his subjects, who are Thy creatures and the sheep of Thy pasture), that we, being maintained in peace and tranquillity, both

* The name of the reigning sovereign is mentioned in some editions.

here and everywhere, may serve Thee in all holiness and virtue; and finally, being delivered from all fear of enemies, may render thanks unto Thee all the days of our life.

We beseech Thee also, most dear Father and Saviour, for all such as Thou hast appointed Ministers unto Thy faithful people, and to whom Thou hast committed the charge of souls, and the ministry of Thy holy Gospel, that it would please Thee so to guide them with Thy Holy Spirit, that they may be found faithful and zealous of Thy glory, directing always their whole study unto this end, that the poor sheep which be gone astray out of the flock may be sought out and brought again unto the Lord Jesus, who is the Chief Shepherd and Head of all Bishops, to the intent they may from day to day grow and increase in Him unto all righteousness and holiness: and on the other part, that it would please Thee to deliver all Thy Churches from the danger of ravening wolves, and from hirelings, who seek their own ambition and profit, and not the setting forth of Thy glory only, and the safeguard of Thy flock.

Moreover, we make our prayers unto Thee, O Lord God, most merciful Father, for all men in general, that as Thou wilt be known to be the Saviour of all the world, by the redemption purchased by Thine only Son Jesus Christ, even so that such as have been hitherto held captive in darkness and ignorance for lack of the knowledge of Thy Gospel, may, through the preaching thereof, and the clear light of Thy Holy Spirit, be brought into the right way of salvation, which is to know that Thou art only very God, and that He whom Thou hast sent is Jesus Christ: likewise, that they whom Thou hast already endued

with Thy grace, and illuminated their hearts with the knowledge of Thy Word, may continually increase in godliness, and be plenteously enriched with spiritual benefits, so that we may altogether worship Thee, both with heart and mouth, and render due honour and service unto Christ our Master, King, and Lawgiver.

In like manner, O Lord of all true comfort, we commend unto Thee in our prayers all such persons as Thou hast visited and chastised by Thy Cross and tribulation, all such people as Thou hast punished with pestilence, war, or famine, and all other persons afflicted with poverty, imprisonment, sickness, banishment, or any like bodily adversity, or hast otherwise troubled and afflicted in spirit: that it would please Thee to make them perceive Thy fatherly affection towards them—that is, that these crosses be chastisings for their amendment, to the intent that they should unfeignedly turn unto Thee, and so, by cleaving unto Thee, might receive full comfort, and be delivered from all manner of evil. But especially, we commend unto Thy divine protection all such who are under the tyranny of Antichrist, and both lack this food of life, and have not liberty to call upon Thy name in open assembly, chiefly our poor brethren who are imprisoned and persecuted by the enemies of Thy Gospel, that it would please Thee, O Father of consolations, to strengthen them by the power of Thy Holy Spirit, in such sort as they never shrink back, but that they may constantly persevere in Thy holy vocation, and so to succour and assist them as Thou knowest to be most expedient, comforting them in their afflictions, maintaining them in Thy safeguard against the rage of wolves, and increasing in them the gifts of Thy

Spirit, that they may glorify Thee their Lord God, both in their life and in their death.

Finally, O Lord God, most dear Father, we beseech Thee to grant unto us also, who are here gathered together in the name of Thy Son Jesus, to hear His Word preached,* that we may acknowledge truly and without hypocrisy, in how miserable a state of perdition we are by nature, and how worthily we procure unto ourselves everlasting damnation, heaping up from time to time Thy grievous punishments toward us, through our wicked and sinful life, to the end, that (seeing there remaineth no spark of goodness in our nature, and that there is nothing in us, as touching our first creation, and that which we receive of our parents, meet to enjoy the heritage of God's kingdom) we may wholly render up ourselves with all our hearts, with an assured confidence unto Thy dearly beloved Son Jesus, our Lord, our only Saviour and Redeemer, to the intent that He, dwelling in us, may mortify our old man, that is to say, our sinful affections; and that we may be renewed unto a more godly life, whereby Thy holy name (as it is worthy of all honour) may be advanced and magnified throughout the world, and in all places: likewise, that Thou mayest have the tuition and governance over us, and that we may learn daily more and more to humble and submit ourselves unto Thy Majesty, in such sort that Thou mayest be counted King and Governor over all, guiding Thy people with the sceptre of Thy Word, and by the virtue of Thy Holy Spirit, to the confusion of Thine enemies, through the might of Thy truth and righteousness; so that by this means, all power and height which withstand Thy glory may be continually thrown down and abolished, until such time

* If the Lord's Supper be administered, there is here added this clause, *And to celebrate His holy Supper.*

Hallowed be Thy name.

Thy Kingdom come.

as the full and perfect face of Thy Kingdom shall appear, when Thou shalt show Thyself in judgment in the person of Thy Son : whereby also we, with the rest of Thy creatures, may render unto Thee perfect and true obedience, even as Thy heavenly angels do apply themselves only to the performing of Thy commandments, so that Thine only will may be fulfilled without any contradiction, and that every man may bend himself to serve and please Thee, renouncing their own wills, with all the affections and desires of the flesh. Grant us also, good Lord, that we, thus walking in the love and dread of Thy holy name, may be nourished through Thy goodness, and that we may receive at Thy hands all things expedient and necessary for us, and so use Thy gifts peaceably and quietly, to this end, that when we see that Thou hast care of us, we may the more effectuously acknowledge Thee to be our Father, looking for all good gifts at Thine hand, and by withdrawing and pulling back all our vain confidence from creatures, may set it wholly upon Thee, and so rest only in Thy most bountiful mercy. And forasmuch as while we continue here in this transitory life, we are so miserable, so frail, and so much inclined unto sin, that we fall continually and swerve from the right way of Thy commandments ; we beseech Thee, pardon us our innumerable offences, whereby we are in danger of Thy judgment and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge the wicked root of sin which doth evermore remain in us, but grant that by Thy commandment we may forget the wrongs which others do unto us, and instead of seeking vengeance, may procure the wealth of our enemies. And forasmuch as of our-

*Thy will
be done in
earth, as it
is in heaven.*

*Give us this
day our
daily bread.*

*And forgive
us our tres-
passes, as
we forgive
them that
trespass
against us.*

*And lead
us not into
temptation,
but deliver
us from evil.*

selves we are so weak, that we are not able to stand upright one minute of an hour, and also that we are so belaid and assaulted evermore with such a multitude of so dangerous enemies, that the devil, the world, sin, and our own concupiscences, do never leave off to fight against us : let it be Thy good pleasure to strengthen us with Thy Holy Spirit, and to arm us with Thy grace, that thereby we may be able constantly to withstand all temptations, and to persevere in this spiritual battle against sin, until such time as we shall obtain the full victory, and so at length may triumphantly rejoice in Thy Kingdom, with our Captain and Governor Jesus Christ our Lord.

This prayer following is used to be said after the Sermon on the day which is appointed for Common Prayer : and it is very proper for our estate and time, to move us to true repentance, and to turn back God's sharp rods which yet threaten us.

Another Prayer.

GOD ALMIGHTY, and heavenly Father, we acknowledge in our consciences and confess, as the truth is, that we are not worthy to lift up our eyes unto heaven, much less meet to come into Thy presence, and to be bold to think that Thou wilt hear our prayers, if Thou have respect to that which is in us ; for our consciences accuse us, and our own sins do bear witness against us ; yea, and we know that Thou art a righteous Judge, who dost not count sinners righteous, but punishest the faults of such as transgress Thy com-

mandments. Therefore, O Lord, when we consider our whole life, we are confounded in our own hearts, and cannot choose but be beaten down, and, as it were, despair, even as though we were already swallowed up in the deep gulf of death. Notwithstanding, most merciful Lord, since it hath pleased Thee of Thine infinite mercy, to command us to call upon Thee for help, even from the deep bottom of hell; and that the more lack and default we feel in ourselves, so much the rather we should have recourse unto Thy Sovereign bounty: since also Thou hast promised to hear and accept our requests and supplications, without having any respect to our worthiness, but only in the name and for the merits of our Lord Jesus Christ, whom alone Thou hast appointed to be our Intercessor and Advocate; we humble ourselves before Thee, renouncing all vain confidence in man's help, and cleave only to Thy mercy, and with full confidence call upon Thine holy name, to obtain pardon for our sins.

First, O Lord, besides the innumerable benefits which Thou dost universally bestow upon all men on earth, Thou hast given us such special graces, that it is not possible for us to rehearse them, no, nor sufficiently to conceive them in our minds. As, namely, it hath pleased Thee to call us to the knowledge of Thine holy Gospel, drawing us out of the miserable bondage of the devil, whose slaves we were, and delivering us from most cursed idolatry and wicked superstition, wherein we were plunged, to bring us into the light of Thy truth. Notwithstanding, such is our obstinacy and unkindness, that not only we forget those Thy benefits, which we have received at Thy bountiful hands, but have gone astray from Thee, and have turned ourselves from Thy Law, to go after our own con-

cupiscences and lusts, and neither have given worthy honour and due obedience to Thine holy Word, neither have advanced Thy glory as our duty required. And although Thou hast not ceased continually to admonish us most faithfully by Thy Word, yet we have not given ear to Thy fatherly admonition. Wherefore, O Lord, we have sinned and have grievously offended against Thee, so that shame and confusion appertaineth unto us : and we acknowledge that we are altogether guilty before Thy judgment, and that if Thou wouldest entreat us according to our demerits, we could look for none other than death and everlasting damnation. For although we would go about to clear and excuse ourselves, yet our own conscience would accuse us, and our wickedness would appear before Thee to condemn us. And in very deed, O Lord, we see by the corrections which Thou hast already used towards us, that we have given Thee great occasion to be displeased with us ; for seeing that Thou art a just and upright Judge, it cannot be without cause that Thou punishest Thy people, wherefore forasmuch as we have felt Thy stripes, we acknowledge that we have justly stirred up Thy displeasure against us, yea, and yet we see Thine hand lifted up to beat us afresh : for the rods and weapons wherewith Thou art accustomed to execute Thy vengeance are already in Thine hand, and the threatenings of Thy wrath, which Thou usest against the wicked sinners, be in full readiness.

Now, though Thou shouldest punish us much more grievously than Thou hast hitherto done, and that whereas we have received one stripe, Thou wouldest give us an hundred : yea, if Thou wouldest make the curses of Thine Old Testament which

came then upon Thy people Israel to fall upon us, we confess that Thou shouldest do therein very righteously, and we cannot deny but we have fully deserved the same.

Yet, Lord, forsomuch as Thou art our Father, and we be but earth and slime: seeing Thou art our Maker, and we the workmanship of Thine hands: since Thou art our Pastor and we Thy flock: seeing also that Thou art our Redeemer, and we are the people whom Thou hast bought: finally, because Thou art our God, and we Thy chosen heritage; suffer not Thine anger so to kindle against us, that Thou shouldest punish us in Thy wrath, neither remember our wickedness, to the end to take vengeance thereof, but rather chastise us gently, according to Thy mercy.

Truth it is, O Lord, that our misdeeds have inflamed Thy wrath against us, yet, considering that we call upon Thy name, and bear Thy mark and badge, maintain rather the work that Thou hast begun in us by Thy free grace, to the end that all the world may know that Thou art our God and Saviour. Thou knowest that such as be dead in grave, and whom Thou hast destroyed and brought to confusion, will not set forth Thy praise, but the heavy souls, and comfortless, the humble hearts, the consciences oppressed and laden with the grievous burden of their sins, and therefore thirst after Thy grace, they shall set forth Thy glory and praise.

Thy people of Israel oftentimes provoked Thee to anger through their wickedness, whereupon Thou didst, as right required, punish them; but so soon as they acknowledged their offences and returned to Thee, Thou didst receive them always to mercy; and were their enormities and sins never so grievous,

yet for Thy covenant's sake, which Thou hadst made with Thy servants Abraham, Isaac, and Jacob, Thou hast always withdrawn from them the rods and curses which were prepared for them, in such sort that Thou didst never refuse to hear their prayers.

We have obtained, by Thy goodness, a far more excellent covenant which we may allege; that is, the covenant which Thou first madest and establishest by the hand of Jesus Christ our Saviour, and was also by Thy divine providence written with His blood, and sealed with His death and passion.

Therefore, O Lord, we, renouncing ourselves and all vain confidence in man's help, have our only refuge to this Thy most blessed covenant, whereby our Lord Jesus, through the offering up of His body in sacrifice, hath reconciled us unto Thee. Behold [us] therefore, O Lord, in the face of Thy Christ, and not in us, that by His intercession Thy wrath may be appeased, and that the bright beams of Thy countenance may shine upon us to our great comfort and assured salvation; and from this time forward vouchsafe to receive us under Thy holy tuition, and govern us with Thy holy Spirit, whereby we may be regenerate anew unto a far better life.

So that Thy name may be sanctified: Thy Kingdom come: Thy will be done on earth, as it is in heaven; Give us this day our daily bread: And forgive us our debts, even as we forgive our debtors: And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

And albeit we are most unworthy in our own selves to open our mouths, and to entreat Thee in

our necessities, yet forasmuch as it hath pleased Thee to command us to pray one for another, we make our humble prayers unto Thee, for our poor brethren and members, whom Thou dost visit and chastise with Thy rods and corrections, most instantly desiring Thee to turn away Thine anger from them. Remember, O Lord, we beseech Thee, that they are Thy children, as we are : and though they have offended Thy Majesty, yet that it would please Thee not to cease to proceed in Thine accustomed bounty and mercy, which Thou hast promised should evermore continue towards all Thine Elect. Vouchsafe therefore, good Lord, to extend Thy pity upon all Thy Churches, and towards all Thy people, whom Thou dost now chastise either with pestilence or war or suchlike Thine accustomed rods, whether it be by sickness, prison, or poverty, or any other affliction of conscience and mind : that it would please Thee to comfort them as Thou knowest to be most expedient for them, so that Thy rods may be instructions for them to assure them of Thy favour, and for their amendment, when Thou shalt give them constancy and patience ; and also assuage and stay Thy corrections, and so at length, by delivering them from all Their troubles, give them most ample occasion to rejoice in Thy mercy, and to praise Thy holy name : chiefly that Thou wouldest, O Lord, have compassion as well on all, as on every one of them, that employ themselves for the maintenance of Thy truth : strengthen them, O Lord, with an invincible constancy : defend them, and assist them in all things and everywhere, overthrow the crafty practices and conspiracies of their enemies and Thine ; bridle their rage, and let their bold enterprises which they undertake against Thee and

* To this the Minister addeth that part which is in the former prayer marked thus (.), p. 93.

the members of Thy Son, turn to their own confusion: and suffer not Thy kingdom of Christians to be utterly desolate, neither permit that the remembrance of Thy holy name be clean abolished in earth, nor that they among whom it hath pleased Thee to have Thy praises celebrated, be destroyed and brought to nought, and that the Turks, Pagans, Papists, and other Infidels might boast themselves thereby, and blaspheme Thy name.*

*A Prayer used in the Churches of Scotland, in the time of their Persecution by the Frenchmen :
but principally when the Lord's Table
was [or is] to be ministered.*

ETERNAL and ever-living God, Father of our Lord Jesus Christ, we Thy creatures and the workmanship of Thine own hands, sometime dead by sin, and thrall to Satan by means of the same, but now of Thy mere mercy called to liberty and life by the preaching of Thy Gospel, do take upon us this boldness (not of ourselves, but of the commandment of Thy dear Son, our Lord Jesus Christ) to pour forth before Thee the petitions and complaints of our troubled hearts, oppressed with fear and wounded with sorrow. True it is, O Lord, that we are not worthy to appear in Thy presence, by the reason of our manifold offences, neither yet are we worthy to obtain any comfort at Thy hands, for any righteousness that is in us. But seeing, O Lord, that to turn back from Thee, and not to call for Thy support in the time of our trouble, it is the entrance to death, and the plain way to desperation: we therefore, confounded in ourselves (as the people that on all sides are assaulted with sorrows), do present ourselves before

Thy Majesty, as our Sovereign Captain and only Redeemer Jesus Christ hath commanded us, in whose name and for whose obedience we humbly crave of Thee remission of our former iniquities, as well committed in matters of religion, as in our lives and conversation. The examples of others that have called unto Thee in their like necessities, give unto us hope that Thou wilt not reject us, neither yet suffer us for ever to be confounded. Thy people Israel did oftentimes decline from Thy laws, and did follow the vanity of superstition and idolatry, and oftentimes didst Thou correct and sharply punish them, but Thou didst never utterly despise them, when in their miseries unfeignedly they turned unto Thee. Thy Church of the Jews were sinners, O Lord, and the most part of the same did consent unto the death of Thy dear Son our Lord Jesus Christ; and yet didst not Thou despise their prayers, when in the time of their grievous persecution they called for Thy support. O Lord, Thou hast promised no less to us than Thou has performed to them, and therefore take we boldness at Thine own commandment, and by the promise of our Lord Jesus Christ, most humbly to crave of Thee, that as it hath pleased Thy mercy, partly to remove our ignorance and blindness by the light of Thy blessed Evangel, that so it may please Thee to continue the same light with us, till that Thou deliver us from all calamity and trouble. And for this purpose, O Lord, let it please Thee to thrust out faithful workmen in this Thy harvest, within this Realm of Scotland, to the which, after so long darkness of Papistry and superstition, Thou hast offered the truth of Thine Evangel in all pureness and simplicity: continue this Thy grace with us, O Lord, and purge this

Realm from all false teachers, from dumb dogs, dissembling hypocrites, cruel wolves, and all such as show themselves enemies to Thy true religion.* (.)

* Here may be added the prayers for Magistrates as before, p. 93. These prayers following were first used when both the Kings of France were living.

But now, O Lord, the dangers which appear, and the trouble which increaseth by the cruel tyranny of forsworn strangers, compelleth us to complain before the throne of Thy mercy, and to crave of Thee protection and defence against their most unjust persecution. That nation, O Lord, for whose pleasure, and for defence of whom we have offended Thy Majesty and violated our faith, oft breaking the leagues of unity and concord which our Kings and Governors have contracted with our neighbours; that nation, O Lord, for whose alliance our fathers and predecessors have shed their blood, and we (whom by tyranny they oppress) have oft sustained the hazard of battle; that nation, finally, to whom always we have been faithful, now, after their long-practised deceit, by manifest tyranny do seek our destruction. Worthily and justly mayest Thou, O Lord, give us to be slaves unto such tyrants, because for the maintenance of their friendship we have not feared to break our solemn oaths made unto others, to the great dishonour of Thy holy name: and therefore justly mayest Thou punish us by the same nation, for whose pleasure we feared not to offend Thy divine Majesty. In Thy presence, O Lord, we lay for ourselves no kind of excuse, but for Thy dear Son Jesus Christ's sake we cry for mercy, pardon, and grace. Thou knowest, O Lord, that their crafty wits in many things have abused our simplicity: for under pretence of the maintenance of our liberty, they have sought and have found the way (unless Thou alone confound their counsels) to bring us in [to] their perpetual bondage. And

now the rather, O Lord, do they seek our destruction, because we have refused that Roman Antichrist, whose kingdom they defend in daily shedding the blood of Thy saints. In us, O Lord, there is no strength, no wisdom, no number nor judgment to withstand their force, their craft, their multitude, and diligence: and therefore look Thou upon us, O Lord, according to Thy mercy. Behold the tyranny used against our poor brethren and sisters, and have Thou respect to that despiteful blasphemy which incessantly they spue forth against Thine eternal truth. Thou hast assisted Thy Church even from the beginning, and for the deliverance of the same Thou hast plagued the cruel persecutors from time to time.

Behold how
mercifully
God hath
broken the
yoke of our
servitude.

Thy hand drowned Pharaoh: Thy sword devoured Amalek: Thy power repulsed the pride of Sennacherib: And Thine angel so plagued Herod, that worms and lice were punishers of his pride. O Lord, Thou remainest one for ever, Thy nature is unchangeable, Thou canst not but hate cruelty, pride, oppression, and murder, which now the men whom we never offended pretend against us: Yea further, by all means they seek to banish from this Realm Thy dear Son our Lord Jesus Christ, the true preaching of His Word, and faithful ministers of the same, and by tyranny they pretend to maintain most abominable idolatry, and the pomp of that Roman Antichrist. Look Thou, therefore, upon us, O Lord, in the multitude of Thy mercies, stretch out Thine arm and declare Thyself protector of Thy truth, repress the pride, and daunt Thou the fury of these cruel persecutors: suffer them never so to prevail against us, that the brightness of Thy Word be extinguished within this Realm; but whatsoever Thou hast appointed in Thine eternal

counsel to become of our bodies, yet we most humbly beseech Thee for Jesus Christ Thy Son's sake, so to maintain the purity of Thy Gospel within this Realm, that we and our posterity may enjoy the fruition thereof, to the praise and glory of Thy holy name, and to our everlasting comfort. And this we most effectuously desire of Thy mercy, by the merits and intercession of our Lord Jesus Christ: To Whom, with Thee and the Holy Ghost, be all honour, glory, praise, and benediction, now and ever. Amen.

This is added so oft as the Lord's Table is ministered.

Now last, O Lord, we that be here assembled to celebrate the Supper of Thy dear Son our Lord Jesus Christ, who did not only once offer His body and shed His blood upon the cross for our full redemption, but also, to keep us in recent memory of that His so great a benefit, provided that His body and blood should be given to us to the nourishment of our souls; we, I say, that presently are assembled to be partakers of that His most holy Table, most humbly do beseech Thee to grant us grace, that in sincerity of heart, in true faith, and with ardent and unfeigned zeal, we may receive of Him so great a benefit; to wit, that fruitfully we may possess His body and His blood, yea Jesus Christ Himself, very God and very Man, who is that heavenly bread which giveth life unto the world. Give us grace, O Father, so to eat His flesh and so to drink His blood, that hereafter we live no more in ourselves, and according to our corrupt nature, but that He may live in us, to conduct and guide us to that most blessed life that abideth for ever. Grant unto us, O heavenly Father, so to celebrate this day the blessed memory of Thy dear

Son, that we may be assured of Thy favour and grace towards us. Let our faith be so exercised, that not only we may feel the increase of the same, but also that the clear confession thereof, with the good works proceeding of it, may appear before men to the praise and glory of Thy holy name, who art God everlasting, blessed for ever. So be it.

A THANKSGIVING UNTO GOD

After our Deliverance from the Tyranny of the Frenchmen, with Prayers made for the Continuance of the Peace betwixt the Realms of England and Scotland.

NOW, Lord, seeing that we enjoy comfort both in body and spirit, by reason of this quietness of Thy mercy granted unto us, after our most desperate troubles, in the which we appeared utterly to have been overwhelmed, we praise and glorify Thy mercy and goodness, who piteously looked upon us when we in our own selves were utterly confounded. But seeing, O Lord, that to receive benefits at Thy hands, and not to be thankful for the same, is nothing else but a seal against us in the day of judgment, we most humbly beseech Thee to grant us hearts so mindful of the calamities past, that we continually may fear to provoke Thy justice to punish us with the like or worse plagues. And seeing that when we by our own power were altogether unable to have freed ourselves from the tyranny of strangers, and from the bondage and thralldom pretended against us, Thou of Thine especial goodness didst move the hearts of our neighbours (of whom we had deserved no such favour) to take upon them the common burden

with us, and for our deliverance not only to spend the lives of many, but also to hazard the estate and tranquillity of their Realm and Commonwealth: grant unto us, O Lord, that with such reverence we may remember Thy benefits received, that after this in our default we never enter into hostility against the Realm and nation of England. Suffer us never, O Lord, to fall to that ingratitude and detestable unthankfulness, that we should seek the destruction and death of those whom Thou hast made instruments to deliver us from the tyranny of merciless strangers. Dissipate Thou the counsels of such as deceitfully travail to stir the hearts of the inhabitants of either Realm against the other. Let their malicious practices be their own confusion; and grant Thou of Thy mercy, that love, concord, and tranquillity may continue and increase amongst the inhabitants of this Isle, even to the coming of our Lord Jesus Christ, by whose glorious Gospel Thou of Thy mercy dost call us both to unity, peace, and Christian concord, the full perfection whereof we shall possess in the fulness of Thy Kingdom, when all offences shall be removed, iniquity shall be suppressed, and Thy chosen children be fully endued with that perfect glory, in the which now our Lord Jesus reigneth: To Whom, with Thee and the Holy Ghost, be all honour, praise, and glory, now and ever. So be it.

*A Prayer used in the Assemblies of the Church
as well Particular as General.*

ETERNAL and ever-living God, Father of our Lord Jesus Christ, Thou that of Thine infinite goodness hast chosen to Thyself a Church, unto the which ever from the fall of man Thou

hast manifested Thyself, first, by Thine own voice to Adam; next to Abraham and his seed, then to all Israel, by the publication of Thy holy law; and last by sending of Thine only Son our Lord Jesus Christ, the great Angel of Thy counsel, into this world, and clad with our nature, to teach unto us Thy holy will, and to put an end to all revelations and prophecies, who also elected to Himself Apostles, to whom, after His resurrection, He gave commandment to publish and preach His Evangel to all Realms and nations, promising to be with them even to the end of the world; yea, and moreover, that wheresoever two or three were gathered together in His name, that He would be there in the midst of them, not only to instruct and teach them, but also to ratify and confirm such things as they shall pronounce or decree by Thy Word. Seeing, O Lord, that this hath been Thy love and Fatherly care towards Thy Church, that not only Thou plantest it, rulest and guidest the chosen in the same by Thy Holy Spirit and blessed Word, but also, that when the external face of the same is polluted, and the visible body falleth to corruption, then Thou of Thy mercies providest that it may be purged and restored again to the former purity, as well in doctrine as in manners: whereof Thou hast given sufficient document from age to age, but especially now, O Lord, after this public defection from Thy truth and blessed ordinance, which our fathers and we have seen in that Roman Antichrist, and in his usurped authority. Now I mean, O Lord, Thou hast revealed Thyself and Thy beloved Son Jesus Christ clearly to the world again, by the true preaching of Thy blessed Evangel, which also of Thy mercy is offered unto us within this Realm of

Scotland, and of the same Thy mercy hast made us ministers, and burdened us with a charge within Thy Church. But, O Lord, when we consider the multitude of enemies that oppose themselves unto Thy truth, the practices of Satan, and the power of those that resist Thy kingdom, together with our own weakness, few in number, and manifold imperfections, we cannot but fear the sudden taking away of this Thy great benefit: and therefore, destitute of all worldly comfort, we have refuge to Thine only mercy and grace, most humbly beseeching Thee, for Christ Jesus Thy Son's sake, to oppose Thine own power to the pride of our enemies, who cease not to blaspheme Thine eternal truth.

Give unto us, O Lord, that presently are assembled in Thy name, such abundance of Thy Holy Spirit, that we may see those things that shall be expedient for the advancement of Thy glory, in the midst of this perverse and stubborn generation. Give us grace, O Lord, that, universally amongst ourselves, we may agree in the unity of true doctrine. Preserve us from damnable errors, and grant unto us such purity and cleanness of life that we be not slanderous to Thy blessed Gospel. Bless Thou so our weak labours, that the fruits of the same may redound to the praise of Thy holy name, to the profit of this present generation, and of the posterity to come, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and praise, now and ever. Amen.

*A Prayer to be used when God threateneth
His Judgment.*

O LORD our God, Father everlasting and full of compassion, hear from the heavens our prayers and supplications, which from our sorrowful hearts and wounded consciences we pour forth presently before Thy Majesty. Thou hast, O Lord, in the multitude of Thy mercies, not only created us reasonable creatures, but also, of Thine inestimable goodness, hast sent the great Angel of the Covenant, our Lord Jesus Christ, to redeem us, by whom Thy wrath is taken away, the law is satisfied, and the power of death, of hell, and of Satan is broken. Moreover when, as we lay in the shadow of death, and the fearful darkness of the soul, which was brought in by that man of perdition, the Antichrist and his supporters, conspired enemies to Thy Son our Lord Jesus, Thou madest the light of Thy Gospel to shine amongst us in such abundance, that no nation or country hath the lamp of Thy truth, showing the way to life everlasting, so clearly shining amongst them. With these benefits spiritual, it pleaseth Thee of the same goodness to continue temporal blessings: for whose eyes have not seen Thy mighty arm fighting for us? whose heart is so blinded that it cannot perceive in all our afflictions Thy wonderful deliverance? who cannot but confess that always we were covered under Thy shadow? Thou wast our hope, our fortress, and our God, Thou coveredst us under Thy wings, and we were sure under Thy feathers. But, alas, O Lord, the consideration of Thy benefits is a matter of sorrow to our wounded consciences: for the multitude of Thy blessings convict us of the more

fearful unthankfulness. In such a light, what is among us but works of darkness? and so this Thy great and inestimable kindness, with unkindness have we recompensed again. Thou gently hast called us, and yet dost call on us, but who did hear? Thou threatenedst, but who did tremble? Thou punishedst, but we would not receive correction. A fire appeareth presently to be kindled in Thy wrath, but where is the repentance amongst us to slacken it? O Lord, we know the dumb and insensible elements of the world admonish us of our great unthankfulness, the heavy face of the heavens, the unnatural dealings on the earth, the contagion and infection of the air, threaten Thy judgments. Those creatures Thou hast formed for man's comfort, but mighty art Thou, who turnest that to the discomfort and hurt of them who repine against Thee, which otherwise should have been comfortable. Besides all these things, we clearly see the enemies of Thy truth raging against Thy Church, to the judgment of man like to prevail. Yea, further, Lord, Satan taking upon him the shape of an angel of light, is in this corrupt age most busy to shake the foundation of all true religion, that he may involve again the blind world in fearful darkness. These Thy judgments, O Thou righteous Judge of the world, are hid from the eyes of them whom the god of this world hath darkened. But, O Lord, when we consider them we must tremble, and when we behold them we must stoop and confess that we have offended Thy Majesty. O Lord, we dare not be bold altogether to crave that Thou wilt not correct; for we understand that by external afflictions and corrections, as certain means and bitter medicine, Thou healest the wounds and sores of the inward man.

Yet, Lord, correct us in Thy mercy, and not in Thy fierce wrath, lest peradventure we be bruised into powder: when as the fire departeth from Thy presence, and is kindled in Thine indignation, separate us from the number of those above whose heads Thy righteous judgments do hang, and the sword of Thy vengeance threateneth eternal destruction: And to this end and purpose create in us new hearts, give unto us the spirit of unfeigned repentance, work in us a sorrowing for our sins, a detestation and hatred of the same, together with a love unto righteousness, that we, being not conformable to the wicked world, but making Thy revealed will a rule to lead our life by, may offer ourselves up in a lively sacrifice unto Thee, consecrating unto Thy glory body and soul, and all the actions of the same. Preserve us, good Lord, from the fearful thralldom of conscience and bondage of idolatry: continue the light of Thy glorious Gospel amongst us: repress the pride of them who seek to have the candlestick removed and the shining light extinguished. Purge this country, by such means as Thou knowest to serve best for Thine own glory, of murder, fornication, adultery, incest, oppression, sacrilege, and such other like abominations, which have defiled Thine inheritance. Grant us thankful hearts for Thy benefits and manifold blessings poured upon us, for the which also open our mouths to sound Thy praises, and offer the sacrifice of thanksgiving, wherein Thou dost delight. Arm us with Thy power to strive against Satan, against the flesh, against the world, and against all those things which drive us away from Thine obedience; that, walking in Thy paths, and obeying Thy blessed ordinances, we may so end our lives in the sanctification of Thy name, that at last we may attain to that blessed

immortality, and that crown of glory prepared for Thine elect in Jesus Christ the King of glory and God of immortality, in whose name we crave most humbly these Thy graces to be poured upon us most miserable sinners; and further, as Thy wisdom knoweth to be necessary for us, and for Thy Church universal dispersed upon the face of the whole earth, praying unto Thee with all humility and submission of minds, as we are taught and commanded to pray, saying, *Our Father which art in heaven, &c.*

A Prayer in time of Affliction.

JUST and righteous art Thou, O dreadful and most high God, holy in all Thy works and most just in all Thy judgments, yea even then when as Thou punishest in greatest severity. We have before, O Lord, felt Thy heavy hand upon us: and when we cried upon Thee in our calamities and afflictions most mercifully Thou inclinedst Thine ears unto us. But, alas, O Lord, we have not answered in our lives, glorifying Thy holy name, as Thou answeredst us when we called in our distress, but did return unto our wonted sin, and so provoked Thee through our misdeeds unto displeasure: And therefore hast Thou most justly turned Thyself to punish us again in bringing amongst us this noisome and destroying plague, according to the threatening of Thy law, because we have not made our fruit of Thy former corrections. Our repentance, O Lord, hath been like the dew that suddenly vanisheth away: yea, the great multitude abide darkened in their hearts through their own pride, and walking in the lusts of their own hearts, securely contemning Thy blessed ordinances: for who hath mourned for the universal corruption of this blind age? or ceased

the murderer from his murder? the oppressor from his oppression? the deceitful man from his deceit? the contemner of Thy word from his contempt? and the licentious liver from his licentiousness? Yea, Lord, where could the man be found that sought not himself, albeit with the hurt of others and defacing of Thy glory? So universally did and presently doth that root of all evil, covetousness, reign throughout this whole country. Yea, Lord, they to whom Thou grantest worldly blessings in greatest abundance, have been and are possessed with this unclean spirit of avarice: the more Thou gavest, the more insatiably thirsted they to have, and ceased not till they did spoil Thee of Thine own patrimony: and yet in this matter they will not know themselves to sin and offend Thy Majesty. Therefore cannot Thy justice longer spare, but it must punish and strike, as Thou threatenest in Thy holy law. Now we know, Lord, that Thy judgments commonly begin at Thine own house, and therefore hast Thou begun for to correct us, albeit yet in Thy mercy, and not in greatest severity. Wherefore, good Lord, either in the multitude of Thy mercies remove this bitter cup away from us, or else grant us Thy grace patiently and obediently so to drink the same, as given out of Thine own hand for our amendment. We acknowledge, O Lord, that afflictions are molestuous, noisome, and hard to be borne with of frail flesh, but Christ Jesus hath suffered heavier torments for us, and we have deserved more than we sustain, who so oft have merited the very hells. If it please Thy Majesty to continue our punishment, and double our stripes, then let it please Thee in like manner to enlarge our patience, and make our corporal afflictions serve to our humiliation, invocation of Thy name, and obedience to Thy holy

ordinances. Or if of a fatherly pity it shall please Thee to be content with this gentle correction, let the calm appear after this present tempest, that in respect of both the one and the other we may glorify Thee, in that first Thou hast corrected to amendment, lest we should have slept in sin to our destruction ; and, secondly, that Thou hast taken away the bitterness of our affliction with the sweetness of Thy comfortable deliverance, in the first having respect to the necessity, and in the last to our infirmity. But, Lord, again we know, albeit Thy judgments thus begin at Thine own house, and they of Thy family appear only to be beaten of Thee, yet the wicked shall not escape, but they shall drink the dregs of the cup of Thine indignation : let it be they escape the famine, the pestilence shall apprehend them ; if they escape the pestilence, the sword shall devour them ; if they shall not fall by the edge of the sword, Thou art able to make any of Thy smallest and least creatures to be a stumblingblock before their feet, whereat, albeit they reach their heads above the clouds, they shall fall most fearfully. But, O Lord, now it is Thine own inheritance for the which we sigh and groan before Thy Majesty : look upon it therefore from the heavens, and be merciful to Thy people : let Thine anger and Thy wrath be turned away from us, and make Thy face to shine lovingly upon Thine own sanctuary. O Lord, hear : O Lord, forgive : O Lord, consider ; grant our requests for Thine own sake, O our God, and that in the name of Thine only begotten Son, Jesus Christ, our only Saviour and Mediator, in whose name we pray unto Thee as we are taught, saying, *Our Father, &c.*

A Prayer for the King.

O LORD JESUS CHRIST, most high, most mighty, King of kings, Lord of lords, the only Ruler of princes, the very Son of God, on whose right hand sitting, dost from Thy throne behold all the dwellers upon earth: with most lowly hearts we beseech Thee, vouchsafe with favourable regard to behold our most gracious Sovereign Lord, King JAMES the Sixth,* and so replenish him with the grace of Thy Holy Spirit, that he always may incline to Thy will, and walk in Thy way. Keep him far off from ignorance, but through Thy gift let prudence and knowledge always abound in his royal heart. So instruct him, O Lord Jesus, reigning over us on earth, that his humane Majesty always may obey Thy Divine Majesty in fear and dread. Indue him plentifully with heavenly gifts: grant him in health and wealth long to live: heap glory and honour upon him: glad him with the joy of Thy countenance: so strengthen him that he may vanquish and overcome all his and our foes, and be dread and feared of all the enemies of this his Realm. Amen.

* Later copies have "CHARLES by Thy grace, our King's Majesty, together with his Queen, and their happy offspring."

THE MANNER
OF THE
ADMINISTRATION
OF
THE LORD'S SUPPER.

The day when the Lord's Supper is ministered, which is commonly used once a-month, or so oft as the Congregation shall think expedient, the Minister useth to say as follows:—

LET us mark, dear brethren, and consider how Jesus Christ did ordain unto us His holy Supper, according as St Paul maketh rehearsal in the eleventh chapter of the First Epistle to the Corinthians, saying, "I have received of the Lord that which I have delivered unto you, to wit, That the Lord Jesus, the same night that He was betrayed, took bread; and when He had given thanks, He brake it, saying, Take ye, eat ye; this is my body, which is broken for you: do ye this in remembrance of Me. Likewise after Supper, He took the cup, saying, This cup is the New Testament, or Covenant, in my blood; do ye this, so oft as ye shall drink thereof, in remembrance of Me: For as oft as ye shall eat this bread, and drink of

this cup, ye shall declare the Lord's death until His coming. Therefore, whosoever shall eat this bread, and drink of the cup of the Lord, unworthily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and try himself, and so let him eat of this bread, and drink of this cup; for whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lord's body."

This done, the Minister proceedeth to the Exhortation.

DEARLY beloved in the Lord, forasmuch as we be now assembled to celebrate the Holy Communion of the body and blood of our Saviour Christ, let us consider these words of St Paul, how he exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread, and to drink of that cup; for as the benefit is great, if, with a true penitent heart and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ and drink His blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us^a), so is the danger great if we receive the same unworthily, for then we be guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lord's body, we kindle God's wrath against us, and provoke Him to plague us with divers diseases and sundry kinds of death.

And therefore, in the name and authority of the eternal God, and of His Son Jesus Christ, I excommunicate from this Table all blasphemers of God, all idolaters, all murderers, all adulterers, all

^a John 6.

that be in malice or envy ; all disobedient persons to father or mother, Princes or Magistrates, Pastors or Preachers ; all thieves and deceivers of their neighbours ; and, finally, all such as live a life directly fighting against the will of God :^b charging them, as they will answer in the presence of Him who is the righteous Judge, that they presume not to profane this most holy Table. And yet this I pronounce not, to seclude any penitent person, how grievous soever his sins before have been, so that he feel in his heart unfeigned repentance for the same ;^c but only such as continue in sin without repentance. Neither yet is this pronounced against such as aspire to a greater perfection than they can in this present life attain unto ; for, albeit we feel in ourselves much frailty and wretchedness, as that we have not our faith so perfect and constant as we ought, being many times ready to distrust God's goodness through our corrupt nature ; and also that we are not so thoroughly given to serve God, neither have so fervent a zeal to set forth His glory, as our duty requireth, feeling still such rebellion in ourselves, that we have need daily to fight against the lusts of our flesh ;^d yet nevertheless, seeing that our Lord hath dealt thus mercifully with us, that He hath printed His Gospel in our hearts,^e so that we are preserved from falling into desperation and misbelief ; and seeing also that He hath endued us with a will and desire to renounce and withstand our own affections, with a longing for His righteousness and the keeping of His commandments,^f we may be now right well assured, that those defaults and manifold imperfections in us shall be no hindrance at all against us, to cause Him not to accept and impute us as worthy to come to His spiritual Table : For the end of our

b Gal. 5.

c Mat. 3.

d Rom. 7.
Gal. 5.

e Heb. 8.
Jer. 31.
Ezek. 36.

f Rom. 7.
Phil. 3.

coming thither is not to make protestation that we are upright or just in our lives ;^g but contrariwise, we come to seek our life and perfection in Jesus Christ, acknowledging in the mean time that we of ourselves be the children of wrath and damnation.^h

^g Luke 18.

^h Eph. 2.
Luke 5.

Let us consider, then, that this Sacrament is a singular medicine for all poor sick creatures, a comfortable help to weak souls, and that our Lord requireth no other worthiness on our part, but that we unfeignedly acknowledge our naughtiness and imperfection. Then, to the end that we may be worthy partakers of His merits, and most comfortable benefits, which is the true eating of His flesh and drinking of His blood,ⁱ let us not suffer our minds to wander about the consideration of these earthly and corruptible things (which we see present to our eyes, and feel with our hands), to seek Christ bodily present in them, as if He were enclosed in the bread and wine, or as if these elements were turned and changed into the substance of His flesh and blood ; for the only way to dispose our souls to receive nourishment, relief, and quickening of His substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into heaven, that we may find and receive Christ, where He dwelleth undoubtedly very God and very Man, in the incomprehensible glory of His Father,^k to Whom be all praise, honour, and glory, now and ever. Amen.

Transubstantiation, transelementation, transmutation, and transformation, as the Papists use them, are the doctrine of devils.

ⁱ John 6.

The true eating of Christ in the Sacrament.

^k 1 Tim. 6

The exhortation ended, the Minister cometh down from the Pulpit, and sitteth at the Table, every man and woman in like wise taking their place as occasion best serveth : Then he taketh bread, and giveth thanks,^l either in these words following, or like in effect :—

^l Mat. 26.
Mark 14.
Luke 22.
1 Cor. 11.

m Rev. 5. O FATHER of mercy, and God of all consolation, seeing all creatures do acknowledge and confess Thee as Governor and Lord,^m it becometh us, the workmanship of Thine own hands, at all times to reverence and magnify Thy godly Majesty, first, for that Thou hast created us to Thine own image and similitude,ⁿ but chiefly because Thou hast delivered us from that everlasting death and damnation into the which Satan drew mankind, by the mean of sin,^o from the bondage whereof neither man nor angel was able to make us free,^p but Thou, O Lord, rich in mercy, and infinite in goodness, hast provided our redemption to stand in Thine only and well beloved Son,^q whom of very love Thou didst give to be made Man like unto us, in all things, sin except,^r that in His body He might receive the punishment of our transgression,^s by His death to make satisfaction to Thy justice,^t and by His resurrection to destroy him that was author of death,^u and so to bring again life to the world,^v from which all the whole offspring of Adam most justly was exiled.^x

y Eph. 3. O Lord, we acknowledge that no creature is able to comprehend the length and breadth, the deepness and height of that Thy most excellent love,^y which moved Thee to show mercy where none was deserved,^z to promise and give life where death had gotten the victory,^a to receive us into Thy grace when we could do nothing but rebel against Thy justice.^b O Lord, the blind dulness of our corrupt nature will not suffer us sufficiently to weigh those Thy most ample benefits;^c yet, nevertheless, at the commandment of Jesus Christ our Lord, we present ourselves to this His Table, which He hath left to be used in remembrance of His death, until His coming again,^d to declare and witness before the

world,^e that by Him alone we have received liberty and life,^f that by Him alone Thou dost acknowledge us Thy children and heirs,^g that by Him alone we have entrance to the throne of Thy grace,^h that by Him alone we are possessed in our spiritual Kingdom, to eat and drink at His Table,ⁱ with whom we have our conversation presently in heaven,^k and by whom our bodies shall be raised up again from the dust,^l and shall be placed with Him in that endless joy, which Thou, O Father of mercy, hast prepared for Thine Elect before the foundation of the world was laid.^m And these most inestimable benefits we acknowledge and confess to have received of Thy free mercy and grace, by Thine only beloved Son Jesus Christ,ⁿ for the which therefore, we Thy congregation, moved by Thy Holy Spirit,^o render Thee all thanks, praise, and glory, for ever and ever. Amen.

e Mat. 10.
l Luke 12.
f John 8.
g Rom. 8.
h Gal. 5.
i Rom. 8.
j Eph. 1.
k Eph. 2.
l Heb. 4.
m Mat. 25.
n John 14.
o Luke 12, 22.
p Rev. 2.
q Phil. 3.
r Phil. 3.

m Mat. 25.

n Eph. 1, 2.
o Rom. 3.
p Rom. 8.

This done, the Minister breaketh the bread, and delivereth it to the people, who distribute and divide the same amongst themselves, according to our Saviour Christ's commandment, and likewise giveth the cup :^p During the which time some place of the Scriptures is read, which doth lively set forth the death of Christ, to the intent that our eyes and senses may not only be occupied in these outward signs of bread and wine, which are called the visible word, but that our hearts and minds also may be fully fixed in the contemplation of the Lord's death, which is by this holy Sacrament represented. And after this action is done, he giveth thanks, saying,

p Mat. 26.
q Mark 14.
r Luke 22.
s 1 Cor. 10, 11.

MOST merciful Father, we render to Thee all praise, thanks, and glory, for that it hath pleased Thee of Thy great mercies to grant unto

us, miserable sinners, so excellent a gift and treasure, as to receive us into the fellowship and company of Thy dear Son Jesus Christ our Lord,^q whom Thou deliveredst to death for us,^r and hast given Him unto us as a necessary food and nourishment unto everlasting life.^s And now we beseech [Thee] also, O heavenly Father, to grant us this request, that Thou never suffer us to become so unkind as to forget so worthy benefits, but rather imprint and fasten them sure in our hearts, that we may grow and increase daily more and more in true faith,^t which continually is exercised in all manner of good works,^u and so much the rather, O Lord, confirm us in these perilous days and rages of Satan,^v that we may constantly stand and continue in the confession of the same, to the advancement of Thy glory,^w who art God over all things, blessed for ever. So be it.

^q 1 Cor. 10.
^r Rom. 4.
^s John 6.
^t Luke 17.
^u Gal. 5.
^v 1 Tim. 4.
^w Eph. 5.
^x Mat. 5.
^y 1 Pet. 2.

The action thus ended, the people sing the 103rd Psalm, My soul give laud, &c., or some other of thanksgiving, which ended, one of the blessings before mentioned is recited, and so they rise from the Table and depart.*

* Page 91.

TO THE READER.

Why this Order is observed rather than any other.

IF so be that any would marvel why we follow rather this Order than any other, in the administration of this Sacrament, let him diligently consider that first of all we utterly renounce the error of the Papists; secondly, we restore unto the Sacrament his [its] own substance, and to Christ His proper place. And as for the words of the Lord's Supper, we rehearse them, not because they should change the substance of the bread or wine,

or that the repetition thereof, with the intent of the sacrificer, should make the Sacrament, as the Papists falsely believe, but they are read and pronounced to teach us how to behave ourselves in that action, and that Christ might witness unto our faith, as it were with His own mouth, that He hath ordained these signs to our spiritual use and comfort ; we do, first, therefore, examine ourselves, according to St Paul's rule, and prepare our minds, that we may be worthy partakers of so high mysteries ; then, taking bread, we give thanks, break and distribute it as Christ our Saviour hath taught us ; finally, the administration ended, we give thanks again according to His example, so that without His word and warrant there is nothing in this holy action attempted.

•

THE FORM OF MARRIAGE.

After the banns or contract hath been published three several days in the Congregation (to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their challenge), the parties assemble at the beginning of the sermon, and the Minister at time convenient saith as followeth :—

The Exhortation.

DEARLY beloved brethren, we are here gathered together in the sight of God, and in the face of His Congregation, to knit and join these parties together in the honourable estate of Matrimony,^a which was instituted and authorised by God Himself in Paradise, man being then in the estate of innocency :^b For what time God made heaven and earth, and all that is in them, and had created and also fashioned man after His own similitude and likeness, unto whom He gave rule and lordship over all the beasts of the earth, fishes of the sea, and fowls of the air, He said, “It is not good that man live alone ; let us make him an helper like unto himself ;” and God brought a fast sleep upon him, and took one of his ribs, and shaped Heva

^a Heb. 13.
Prov. 18.

^b Gen. 2.

thereof, giving us thereby to understand, that man and wife are one body, one flesh, and one blood;^c signifying also unto us, the mystical union that is between Christ and His Church,^d for the which cause man leaveth his father and mother, and taketh him to his wife, to keep company with her,^e whom also we ought to love, even as our Saviour loveth His Church;^f that is to say, His elect and faithful Congregation,^g for the which He gave His life.^h

And semblably [in like manner] also it is the wife's duty to study to please and obey her husband, serving him in all things that be godly and honest,ⁱ for she is in subjection, and under the governance of her husband, so long as they continue both alive.^k

And this holy Marriage, being a thing most honourable, is of such virtue and force, that thereby the husband hath no more right or power over his own body, but the wife; and likewise the wife hath no more right or power over her own body, but the husband;^l forasmuch as God hath so knit them together in this mutual society, to the procreation of children, that they should bring them up in the fear of the Lord, and to the increase of Christ's Kingdom.^m

Wherefore, they that be thus coupled together by God cannot be severed, or put apart, unless it be for a season, with the consent of both parties, to the end to give themselves the more fervently to fasting and prayer, giving diligent heed, in the mean time, that their too long being apart be not a snare to bring them into the danger of Satan through incontinency:ⁿ And therefore, to avoid fornication, every man ought to have his own wife, and every woman her own husband,^o so that so many as cannot live chaste, are bound by the command-

c In Hebrew man is called *Isch*, and the woman *Ischa*, whereby is well expressed the natural affinity betwixt the man and his wife.

d Eph. 5.

e Gen. 2.

f Mat. 19.

g Mark 10.

h Eph. 5.

i 1 Pet. 3.

j Eph. 5.

k Col. 3.

l John 17.

m Rom. 5.

n Heb. 9.

o 1 Pet. 3.

p Eph. 5.

q Col. 3.

r 1 Pet. 3.

s 1 Cor. 11.

t 1 Tim. 2.

u Rom. 7.

v 1 Cor. 7.

w Mat. 19.

x 1 Cor. 7.

y Eph. 6.

z 1 Cor. 7.

aa 1 Cor. 7.

p 1 Cor. 7.
Mat. 19.

ment of God to marry,^p that thereby the holy Temple of God, which is our bodies, may be kept pure and undefiled: For since our bodies are now become the very members of Jesus Christ, how horrible and detestable a thing is it, to make them the members of an harlot!^q Every one ought therefore to keep his vessel in all pureness and holiness,^r for whosoever polluteth and defileth the Temple of God, him will God destroy.^s

q 1 Cor. 6.

2 Cor. 6.
r Pet. 2.

r 1 Thes. 4.

Rom. 6.
Eph. 5.

s 1 Cor. 3.

Here the Minister speaketh to the parties that are there present to be married, in this wise:—

t 1 Cor. 4.
Rom. 2.
Mat. 7.

I REQUIRE and charge you, as you will answer at the day of judgment, when the secrets of all hearts shall be disclosed,^t that if either of you do know any impediment why you may not be lawfully joined together in Matrimony, that ye confess it: For be ye well assured, that so many as be coupled otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

If no impediment be by them declared, then the Minister saith to the whole Congregation:—

I TAKE you to witness that be here present, beseeching you all to have good remembrance hereof; and, moreover, if there be any of you which knoweth that either of these Parties be contracted to any other, or knoweth any other lawful impediment, let them now make declaration thereof.

If no cause be alleged, the Minister proceedeth, saying [to the Man],

FORASMUCH as no man speaketh against this thing, You N. shall protest here before God and His holy Congregation, that you have taken, and are now contented to have M. here present for your lawful Wife, promising to keep her, to love and intreat her in all things, according to the duty of a faithful Husband,^u forsaking all other during her life; and briefly, to live in an holy conversation with her, keeping faith and truth in all points, according as the Word of God and His holy Gospel doth command.

^u Col. 3.
1 Pet. 3.
Mat. 19.
Eph. 5.
Mal. 2.

The Answer.

Even so I take her, before God, and in the presence of this His Congregation.

The Minister to the Spouse also saith,

YOU M. shall protest here before the face of God, and in presence of this His Congregation, that ye have taken, and are now contented to have N. here present for your lawful Husband, promising to him subjection and obedience,^x forsaking all other during his life; and, finally, to live in an holy conversation with him, keeping faith and truth in all points, as God's Word doth prescribe.

^x Eph. 5.
Col. 3.
1 Tim. 2.
1 Pet. 3.

The Answer.

Even so I take him, before God, and in the presence of this His Congregation.

The Minister then sayeth [to the Parties married],

GIVE diligent ear then to the Gospel, that ye may understand how our Lord would have this holy contract kept and observed, and how sure and fast a knot it is, which may in no wise be loosed, according as we are taught in the nineteenth chapter of St Matthew's Gospel.

“The Pharisees came unto Christ to tempt Him, and to grope His mind, saying, Is it lawful for a man to put away his wife for every light cause? He answered, saying, Have ye not read, that He which created man at the beginning made them male and female, saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twain shall be one flesh, so that they are no more two, but one flesh? Let no man therefore put asunder that which God hath coupled together.”

IF ye believe assuredly these words, which our Lord and Saviour did speak (according as ye have heard them now rehearsed out of the holy Gospel), then may ye be certain, that God hath even so knit you together in this holy estate of Wedlock; wherefore, apply yourselves to live together in Godly love, in Christian peace, and good example, ever holding fast the band of charity without any breach, keeping faith and truth the one to the other, even as God's Word doth appoint.

Then the Minister commendeth them to God, in this or such like sort:—

The Lord sanctify and bless you, the Lord pour the riches of His grace upon you, that ye may

please Him, and live together in holy love to your lives' end. So be it.

Then is sung the 128th Psalm, Blessed are they that fear the Lord, &c., or some other appertaining to the same purpose.

THE ORDER OF BAPTISM.

First note, that forasmuch as it is not permitted by God's Word, that women should preach or minister the Sacraments, and it is evident that the Sacraments are not ordained of God to be used in private corners, as charms, or sorceries, but left to the Congregation, and necessarily annexed to God's Word as seals of the same. Therefore, the infant that is to be baptised shall be brought to the Church on the day appointed to Common Prayer and Preaching, accompanied with the Father and Godfather, so that, after the Sermon, the child being presented to the Minister, he demandeth this question :—*

* The transgression of God's ordinance is called iniquity and idolatry, and is compared to witchcraft and sorcery, 1 Sam. 15. How dangerous also it is to enterprise anything rashly, or without the warrant of God's Word, the examples of Saul, 1 Sam. 13; of Uzzah, 1 Sam. 6; of Uzziah, 2 Chron. 26; and of Nadab and Abihu, Lev. 10, sufficiently do warn us.

DO ye here present this child to be baptised, earnestly desiring that he may be ingrafted in the mystical body of Jesus Christ?

The Answer.

Yea, we require the same.

The Minister proceedeth.

THEN let us consider, dearly beloved, how Almighty God hath not only made us His children by adoption, and received us into the

fellowship of His Church,^a but also hath promised that He will be our God, and the God of our children, unto the thousandth generation :^b Which thing, as He confirmed to His people of the Old Testament by the Sacrament of Circumcision,^c so hath He also renewed the same to us in His New Testament, by the Sacrament of Baptism ;^d doing us thereby to wit, that our infants appertain to Him by covenant, and therefore ought not to be defrauded of those holy signs and badges whereby His children are known from Infidels and Pagans.^e

Neither is it requisite that all those that receive this Sacrament have the use of understanding and faith, but chiefly that they be contained under the name of God's people, so that the remission of sins in the blood of Christ Jesus doth appertain unto them by God's promise,^f which thing is most evident by St Paul, who pronounceth the children begotten and born (either of the parents being faithful) to be *clean* and *holy*.^g Also our Saviour Christ admitteth children to His presence, embracing and blessing them.^h Which testimonies of the Holy Ghost assure us, that infants be of the number of God's people, and that remission of sins doth also appertain to them in Christ. Therefore, without injury they cannot be debarred from the common sign of God's children. And yet is not this outward action of such necessity, that the lack thereof should be hurtful to their salvation,ⁱ if that, prevented by death, they may not conveniently be presented to the Church.^k But we (having respect to that obedience which Christians owe to the voice and ordinance of Christ Jesus, who commanded to preach and baptise all without exception^l) do judge them only unworthy

a Rom. 8.
Gal. 4.
Eph. 1, 2.
b Gen. 17.
Ex. 20.
Deut. 9.
Isa. 56.
c Gen. 17.
Rom. 4.

d Col. 2.
Rom. 6.
Gal. 3.
Acts 2.

e Acts 10.

f Acts 2.

g 1 Cor. 7.

h Mat. 19.
Mark 10.
Luke 18.
Ps. 22.

i Rom. 4.
Gal. 3.
James 2.
Gen. 15.
k Gen. 17.
Lev. 12.

l Mat. 28.
Mark 16.

of any fellowship with Him, who contemptuously refuse such ordinary means, as His wisdom hath appointed to the instruction of our dull senses.

Furthermore, it is evident that Baptism was ordained to be ministered in the element of water, to teach us, that like as water outwardly doth wash away the filth of the body, so inwardly doth the virtue of Christ's blood purge our souls from that corruption and deadly poison,^m wherewith by nature we were infected,ⁿ whose venomous dregs, although they continue in this our flesh,^o yet by the merits of His death are not imputed unto us,^p because the justice of Jesus Christ is made ours by Baptism;^q not that we think any such virtue or power to be included in the visible water, or outward action, for many have been baptised, and yet never inwardly purged;^r but that our Saviour Christ, who commanded Baptism to be ministered, will, by the power of His Holy Spirit, effectually work in the hearts of His Elect, in time convenient, all that is meant and signified by the same.^s And this the Scripture calleth our Regeneration, which standeth chiefly in these two points—in mortification, that is to say, a resisting of the rebellious lusts of the flesh, and in newness of life, whereby we continually strive to walk in that pureness and perfection, wherewith we are clad in Baptism.^t

And although we, in the journey of this life, be encumbered with many enemies, who in the way assail us,^u yet fight we not without fruit; for this continual battle, which we fight against sin, death, and hell, is a most infallible argument, that God the Father, mindful of His promise made unto us in Christ Jesus, doth not only give us motions and courage to resist them,^v but also assurance to overcome, and obtain victory.^x

^m Mat. 3.
ⁱ Pet. 3.
ⁱ John 5.
ⁱ Cor. 10.
ⁿ Eph. 2.
^o Rom. 7.
^p Rom. 4.
Gal. 3.
Ps. 32.
^q Rom. 6.
Gal. 3.

^r As Judas,
Simon
Magus,
Hymeneus,
Alexander,
Philetus.

^s Acts 2, 13.

^t Eph. 2.
ⁱ Cor. 12.
Rom. 6.
Col. 2.

^u ⁱ Pet. 5.
Luke 22.
Job 1.
^v Rom. 5.
James 1.
Eph. 6.
ⁱ Pet. 5.
^x ⁱ Cor. 15.
Hos. 13.
Heb. 2.
John 16.

Wherefore, dearly beloved, it is not only of necessity that we be once baptised, but also it much profiteth oft to be present at the ministration thereof, that we (being put in mind of the league and covenant made between God and us,^y that He will be our God, and we His people, He our Father, and we His children^z) may have occasion as well to try our lives past as our present conversation, and to prove ourselves, whether we stand fast in the faith of God's Elect, or, contrariwise, have strayed from Him, through incredulity and ungodly living,^a whereof if our consciences do accuse us, yet by hearing the loving promises of our heavenly Father, who calleth all men to mercy, by repentance,^b we may from henceforth walk more warily in our vocation. Moreover, ye that be fathers and mothers may take hereby most singular comfort to see your children thus received into the bosom of Christ's Congregation, whereby ye are daily admonished, that ye nourish and bring up the children of God's favour and mercy, over whom His fatherly providence watcheth continually.^c

Which thing, as it ought greatly to rejoice you, knowing that nothing can come unto them without His good pleasure,^d so ought it to make you diligent and careful to nurture and instruct them in the true knowledge and fear of God,^e wherein if ye be negligent, ye do not only injury to your own children, hiding from them the goodwill and pleasure of Almighty God their Father,^f but also heap damnation upon yourselves, in suffering His children, bought with the blood of His dear Son, so traitorously, for lack of knowledge, to turn back from Him. Therefore it is your duty, with all diligence to provide that your children, in time convenient, be instructed in all doctrine necessary for a true

^y Deut. 6, 11.
Josh. 1.

^z Jer. 31.
Heb. 8.

^a Eph. 4.
Heb. 13.
Col. 3.

^b Ezek. 18.
Acts 17.
■ Pet. 3.
Deut. 4.

^c Mat. 18.

^d Mat. 10.
Luke 12.

^e Deut. 4.
Eph. 6.

What danger hangeth over those parents who neglect the bringing up of their children in godliness.
f 1 Sam. 2.
2 Kings 2.

Christian, chiefly that they be taught to rest upon the justice of Christ Jesus alone, and to abhor and flee all superstition, Papistry, and idolatry.

Finally, to the intent that we may be assured that you, the father and the surety, consent to the performance hereof, declare here before [God, and in] the face of His Congregation, the sum of that Faith wherein ye believe, and will instruct this child.^g

Then the Father, or in his absence the Godfather, shall rehearse the Articles of his Faith, which done, the Minister expoundeth the same as after followeth.

[*An Exposition of the Creed.*]

THE Christian Faith, whereof now ye have briefly heard the sum, is commonly divided in [to] Twelve Articles; but that we may the better understand what is contained in the same, we shall divide it into four principal parts. The first shall concern God the Father; the second, Jesus Christ our Lord; the third shall express to us our faith in the Holy Ghost; and the fourth and last shall declare what is our faith concerning the Church, and of the graces of God freely given to the same.

First, of God we confess three things; to wit, that He is our Father, Almighty, maker of heaven and earth. Our Father we call Him, and so by faith believe Him to be, not so much because He hath created us (for that we have common with the rest of creatures, who yet are not called to that honour to have God to them a favourable Father), but we call Him Father by reason of His free adoption, by the which He hath chosen us to life everlasting in Jesus Christ, and this His most singular mercy we prefer to all things, earthly and

The true use of the Catechism, to the execution whereof the Fathers and Godfathers bind themselves.
g Gen. 18.
Deut. 32.

I believe in God the Father Almighty, maker of heaven and earth.

transitory ; for without this there is to mankind no felicity, no comfort, nor final joy ; and having this, we are assured that by the same love, by the which He once hath freely chosen us, He shall conduct the whole course of our life, that in the end we shall possess that immortal Kingdom that He hath prepared for His chosen children ; for from this fountain of God's free mercy or adoption springeth our vocation, our justification, our continual sanctification, and, finally, our glorification, as witnesseth the Apostle.^h

^h Rom. 8.

The same God our Father we confess Almighty, not only in respect of that He may do, but in consideration that by His power and godly wisdom are all creatures in heaven and earth, and under the earth, ruled, guided, and kept in that order that His eternal knowledge and will hath appointed them. And that is it which in the third part we do confess, that He is Creator of heaven and earth—that is to say, the heaven and the earth, and the contents thereof, are so in His hand, that there is nothing done without His knowledge, neither yet against His will ; but that He ruleth them so, that in the end His godly name shall be glorified in them. And so we confess and believe that neither the devils, nor yet the wicked of the world, have any power to molest or trouble the chosen children of God, but in so far as it pleaseth Him to use them as instruments, either to prove and try our faith and patience, or else to stir us to more fervent invocation of His name, and to continual meditation of that heavenly rest and joy that abideth us after these transitory troubles. And yet shall not this excuse the wicked, because they never look in their iniquity to please God, nor yet to obey His will.

*And in
Jesus Christ
His only
Son our
Lord.*

In Jesus Christ we confess two distinct and perfect natures, to wit, the eternal Godhead and the perfect Manhood joined together, so that we confess and believe, that that eternal Word who was from the beginning, by whom all things were created, and yet are conserved and kept in their being, did, in the time appointed in the counsel of His heavenly Father, receive our nature of a Virgin, by operation of the Holy Ghost, so that in His conception we acknowledge and believe that there is nothing but purity and sanctification, yea, even in so much as He is become our brother: For it behoved Him, that should purge others from their sins, to be pure and clean from all spot of sin, even from His conception.

*Conceived by
the Holy
Ghost.*

*Born of the
Virgin
Mary.*

And as we confess and believe Him conceived by the Holy Ghost, so do we confess and believe Him to be born of a Virgin, named Mary, of the tribe of Judah, and of the family of David, that the promise of God and the prophecy might be fulfilled, to wit, "That the seed of the woman shall break down the serpent's head,"ⁱ and that "a Virgin should conceive and bear a child, whose name should be *Emmanuel*, that is to say, *God with us*."^k

ⁱ Gen. 3.

^k Isa. 7.
Mat. 1.

^l Mat. 1.

The name *Jesus*, which signifieth a Saviour, was given unto him by the Angel,^l to assure us, that it is He alone that saveth His people from their sins. He is called *Christ*, that is to say, *Anointed*, by reason of the offices given unto Him by God His Father, to wit, that He alone is appointed King, Priest, and Prophet; King, in that, that all power is given to Him in heaven and on earth, so that there is none other but He in heaven, nor on earth, that hath just authority and power to make laws, to bind the consciences of men; neither yet

is there any other that may defend our souls from the bondage of sin, nor yet our bodies from the tyranny of man. And this He doth by the power of His Word, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reign over sin, while that we live and serve our God in righteousness and holiness of our life. A Priest, and that perpetual and everlasting, we confess Him ; because that by the sacrifice of His own body, which He once offered up upon the cross, He hath fully satisfied the justice of His Father in our behalf, so that whosoever seeketh any means, besides His death and passion, in heaven or on earth, to reconcile unto them God's favour, they do not only blaspheme, but also, so far as in them is, renounce the fruit and efficacy of that His only one sacrifice. We confess Him to be the only Prophet, who hath revealed unto us the whole will of His Father, in all things appertaining to our salvation. This our Lord Jesus we confess to be the only Son of God, because there is none such by nature but He alone. We confess Him also our Lord, not only by reason we are His creatures, but chiefly because He hath redeemed us by His precious blood, and so hath gotten just dominion over us, as over the people whom He hath delivered from bondage of sin, death, hell, and the devil, and hath made us kings and priests to God His Father.

We further confess and believe, that the same our Lord Jesus was accused before an earthly Judge, Pontius Pilate, under whom, albeit oft and divers times He was pronounced to be innocent, He suffered the death of the cross, hanged upon a tree betwixt two thieves : which death, as it was most cruel and vile before the eyes of men, so was it

Suffered under Pontius Pilate.

Was crucified.

accursed by the mouth of God Himself, saying, "Cursed is every one that hangeth on a tree." And this kind of death sustained He in our person, because He was appointed of God His Father to be our pledge, and He that should bear the punishment of our transgressions. And so we acknowledge and believe that He hath taken away that curse and malediction that hanged on us, by reason of sin.

He verily died, rendering up His spirit into the hands of His Father, after that He had said, "Father, into Thine hands I commend my spirit."

*Died, and
was buried,
and descend-
ed into hell.*

After His death, we confess His body was buried, and that He descended to the hell. But because He was the Author of life, yea, the very life itself, it was impossible that He should be retained under the dolours of death.

*The third
day He rose
again from
the dead.*

And therefore the third day He rose again, victor and conqueror of death and hell, by the which his resurrection, He hath brought life again into the world, which He, by the power of His Holy Spirit, communicateth unto His lively members, so that now unto them corporal death is no death, but an entrance into that blessed life wherein our Head, Jesus Christ, is now entered: for after that He had sufficiently proved his resurrection to His disciples, and unto such as constantly did abide with Him to the death, He visibly ascended to the heavens, and was taken from the eyes of men, and placed at the right hand of God the Father Almighty, where presently He remaineth in His glory, only Head, only Mediator, and only Advocate for all the members of His body, of which we have most especial comfort, first, for that, that by His ascension the heavens are opened unto us, and an entrance made unto us that boldly we may appear before the throne

*He ascended
into heaven,
and sitteth
on the right
hand of God
the Father
Almighty.*

of our Father's mercy. And, secondarily, that we know that this honour and authority are given to Jesus Christ our Head, in our name, and for our profit and utility: for albeit that in body He now be in the heaven, yet by the power of His spirit He is present here with us, as well to instruct us, as to comfort and maintain us in all our troubles and adversities, from the which He shall finally deliver His whole Church, and every true member of the same, in that day when He shall visibly appear again, Judge of the quick and the dead.

For this, finally, we confess of our Lord Jesus Christ, that as He was seen visibly to ascend, and so left the world, as touching that body that suffered and rose again, so do we constantly believe that He shall come from the right hand of His Father, when all eyes shall see Him, yea, even those that have pierced Him; and then shall He gather as well those that then shall be found alive, as those that before have slept. Separation shall be made betwixt the lambs and the goats,^m that is to say, betwixt the elect and the reprobate; the one shall hear this joyful voice, "Come, ye the blessed of my Father, possess the Kingdom that is prepared for you before the beginning of the world:" the other shall hear that fearful and irrevocable sentence, "Depart from Me, ye workers of iniquity, to the fire that never shall be quenched." And for this cause, this day in the Scriptures is called, "The day of refreshing,"ⁿ and "of the revelation of all secrets,"^o because that then the just shall be delivered from all miseries, and shall be possessed in the fulness of their glory. Contrariwise, the reprobate shall receive judgment, and recompense of all their impiety, be it openly or secretly wrought.

*From thence
He shall
come to
judge the
quick and
the dead.*

m Mat. 25.

n Acts 3.

o Rom. 2.

1 Cor. 4.

*I believe in
the Holy
Ghost.*

As we constantly believe in God the Father, and in Jesus Christ, as before is said; so we do assuredly believe in the Holy Ghost, whom we confess God equal with the Father and the Son, by whose working and mighty operation our darkness is removed, our eyes spiritually are illuminated, our souls and consciences sprinkled with the blood of Jesus Christ, and we retained in the truth of God, even to our lives' end. And for these causes we understand, that this eternal Spirit, proceeding from the Father and the Son, hath in the Scriptures divers names; sometimes called water, by reason of His purgation, and giving strength to this our corrupt nature to bring forth good fruit, without whom, this our nature should utterly be barren, yea, it should utterly abound in all wickedness. Sometimes the same Spirit is called fire, by reason of the illumination and burning heat of fire that He kindleth in our hearts: The same Spirit also is called oil or unction, by reason that His working mollifieth the hardness of our hearts, and maketh us receive the print of that image of Jesus Christ, by whom only we are sanctified.

*The Holy
Catholic
Church:
the com-
munion of
saints.*

We constantly believe that there is, was, and shall be, even till the coming of the Lord Jesus, a Church, which is holy and universal; to wit, the Communion of Saints. This Church is holy, because it receiveth free remission of sins, and that by faith only in the blood of Jesus Christ. Secondly, because it being regenerate, it receiveth the Spirit of sanctification and power, to walk in newness of life, and in good works, which God hath prepared for His chosen to walk in. Not that we think the justice of this Church, or of any member of the same, ever was, is, or yet shall be, so full and perfect that it needeth not to stoop

under mercy ; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto Him. Which Church we call universal, because it consisteth and standeth of all tongues and nations, yea, of all estates and conditions of men and women, whom of His mercy God calleth from darkness to light, and from the bondage and thralldom of sin, to His spiritual service and purity of life : unto whom He also communicateth His Holy Spirit, giving unto them one faith, one Head and Sovereign Lord, the Lord Jesus, one Baptism and right use of Sacraments, whose heart also He knitteth together in love and Christian concord.

To this Church, holy and universal, we acknowledge and believe three notable gifts to be granted ; to wit, remission of sins, which by true faith must be obtained in this life ; resurrection of the flesh, which all shall have, albeit not in equal condition, for the reprobate (as before is said) shall rise, but to fearful judgment and condemnation, and the just shall rise to be possessed in glory : and this resurrection shall not be an imagination, or that one body shall rise for another, but every man shall receive in his own body as he hath deserved, be it good or evil. The just shall receive the life everlasting, which is the free gift of God, given and purchased to His chosen, by Jesus Christ our only Head and Mediator : to Whom, with the Father and the Holy Ghost, be all honour, praise, and glory, now and ever. So be it.

*The forgiveness of sins.
The resurrection of the body.*

And life everlasting.

Then followeth this Prayer.

ALMIGHTY and everlasting God, who of Thine infinite mercy and goodness hast promised unto us that Thou wilt not only be our God, but

p Gal. 3.
 Phil. 3.
 q 1 Pet. 1.
 2 Cor. 5.
 Rom. 8.
 Eph. 2, 3.
 r Mat. 28.
 Mark 16.
 Acts 2.

s Rom. 10.
 John 17.
 t Rom. 12.
 1 Cor. 12.
 1 Thes. 5.

u 1 Cor. 2.
 Rom. 6.
 Tit. 3.

also the God and Father of our children, we beseech Thee, that as Thou hast vouchsafed to call us to be partakers of this Thy great mercy, in the fellowship of faith,^p so it may please Thee to sanctify with Thy Spirit,^q and to receive into the number of Thy children, this Infant, whom we shall baptise according to Thy Word,^r to the end that he, coming to perfect age, may confess Thee only, the true God, and whom Thou hast sent, Jesus Christ,^s and so serve Him, and be profitable unto His Church in the whole course of his life,^t that after his life be ended, he may be brought, as a lively member of His body, unto the full fruition of Thy joys in the heavens,^u where Thy Son, our Saviour Christ, reigneth world without end; in whose Name we pray, as He hath taught us, saying, *Our Father which art, &c.*

When they have prayed in this sort, the Minister requireth the Child's name, which known, he saith,

N., I baptise thee IN THE NAME OF THE FATHER, OF THE SON, AND OF THE HOLY GHOST.^v

v Mat. 28.

And as he speaketh these words, he taketh water in his hand, and layeth it upon the Child's forehead; which done, he giveth thanks, as followeth:—

x Eph. 2.
 1 Pet. 2.
 Hos. 2.

y 1 Pet. 2.
 Eph. 2.

FORASMUCH, most holy and merciful Father, as Thou dost not only beautify and bless us with common benefits, like unto the rest of mankind, but also heapest upon us most abundantly, rare and wonderful gifts;^x of duty we lift up our eyes and minds unto Thee, and give Thee most humble thanks for Thine infinite goodness, who hast not only numbered us amongst Thy Saints,^y

but also of Thy free mercy dost call our children unto Thee, marking them with this Sacrament, as a singular token and badge of Thy love; wherefore, most loving Father, though we be not able to deserve this so great a benefit (yea, if Thou wouldest handle us according to our merits, we should suffer the punishment of eternal death and damnation),^z yet, for Christ's sake, we beseech Thee that Thou wilt confirm this Thy favour more and more towards us, and take this Infant into Thy tuition and defence, whom we offer and present unto Thee, with common supplications, and never suffer him to fall into such unkindness whereby he should lose the force of Baptism,^a but that he may perceive Thee continually to be his merciful Father, through Thy Holy Spirit working in his heart, by whose divine power he may so prevail against Satan, that in the end, obtaining the victory, he may be exalted into the liberty of Thy Kingdom. So be it.

^z Rom. 3.
Jer. 2.
Isa. 40.
Luke 17.

^a 1 Cor. 5.

OF FASTING.

The Superintendents, Ministers, and Commissioners of Churches reformed, within the Realm of Scotland, meeting in the General Assembly at Edinburgh, the 25th day of December 1565: To all that truly profess the Lord Jesus within the same Realm, or elsewhere, wish grace and mercy from God the Father, and from His only Son our Lord Jesus Christ, with the Holy Spirit.

THE present troubles being somewhat considered, but greater feared shortly to follow, it was thought expedient, dearly beloved in the Lord Jesus, that the whole faithful within this Realm should together, and at one time, prostrate themselves before their God, craving of Him pardon and mercy for the great abuse of His former benefits, and the assistance of His Holy Spirit, by whose mighty operation we may yet convert to our God, that we provoke Him not to take from us the light of His Gospel, which He of His mercy hath caused so clearly of late days to shine within this Realm.

But because that such public supplications require always fasting to be joined therewith, and public fasting craveth certain time, and certain exercises of godliness then to be used with greater strait-

ness than at other times, the whole Assembly, after deliberation, hath appointed the second Sunday of May and the third, next following the date of the said Assembly, to that most necessary exercise (as time now standeth) of public fasting. And further, did require the same to be signified by all Ministers to their people, the Sunday immediately before the said second Sunday of May.

.

NOW to the Order, exercise, and abstinence that is to be kept in this public fasting: First, it is to be observed that the two days before expressed—to wit, the second and third Sunday of May instant—are not appointed for any religion of time, neither yet that those precise days shall be observed every year following, but because that shortly thereafter are the Estates of this Realm appointed to assemble in Parliament. Therefore the whole Assembly thought those days for the present necessity most meet, leaving in the liberty of the Church, what time they will appoint to that exercise in all times to come.

The Sundays are appointed not of superstition, neither yet to bring in any schism within the Church, but because that upon the Sunday the people (especially that dwell in country towns) may best attend upon prayer, and the rest of the exercises that ought to be joined with public fasting.

THE abstinence is commanded to be from Saturday at eight of the clock at night, till Sunday after the exercise at afternoon, that is, after five of the clock. And then only bread and drink to be

used, and that with great sobriety, that the body craving necessary food, the soul may be provoked earnestly to crave of God that which it most needeth, that is, mercy for our former unthankfulness, and the assistance of His Holy Spirit in time to come.

Men that will observe this exercise may not any of the two days use any kind of games, but exercise themselves after the public assemblies, in private meditation with their God.

Gorgeous apparel should be abstained from during the whole time of our humiliation, which is from the one Sunday in the morning, till the next Sunday at night; albeit that the straitness of abstinence is to be kept but the two days only.

We do not bind the consciences of persons that be unable to bear the extremity of the abstinence, and yet do we exhort them to use their liberty (if any they take) in secret, lest that others either follow their evil example, or else judge them to be despisers of so necessary an exercise.

The time that shall be spent as well before noon as after, must be left to the wisdom of the discreet Ministers, who best can judge both what the auditors may bear and what themselves are able to sustain. But because this exercise is extraordinary, the time thereof would be somewhat longer than it is used to be in the accustomed assemblies. And yet we would not have it so tedious that it should be noisome to the people. And therefore we think that three hours and [or] less before noon, and two hours at afternoon, shall be sufficient for the whole public exercise. The rest to be spent in private meditation by every family apart.

The Sunday before the second Sunday of May, as before is said, shall every Minister give advertise-

ment to his flock, of such things as are to be done the next Sunday following, and of the causes of the same, with such exhortation as God shall put into their mouths, to make the people to embrace the just commandment of the Church with more glad minds.

In towns we think it expedient, that the exercise of the doctrine begin upon the Saturday at afternoon, immediately before the first Sunday of abstinence, that the people may be the better prepared religiously to use the observation of the next day. But in villages, we think good that the doctrine begin the Sunday before. The argument of the Sermon and exhortation to be taken from some proper place of the Prophets, as of Joel the first, where he saith, "Sanctify a fast, appoint the assembly," &c.; or of Jonah the third, where Jonah cried, "Yet forty days, and Nineveh shall be destroyed"; or of Jeremiah the seventh, where that he saith, "Hear the word of the Lord all Judah, and ye that enter in by these gates," &c.; or of the thirteenth of Luke, upon the declaration of them that show to our Master the cruelty of Pilate, and upon His answer; or upon any other proper place of Scripture that intreateth of repentance, of public humiliation, of the causes and of the fruits of the same.

This ended, as it were for preparation, the beginning shall be upon Sunday, from the Law of God, because that all that offendeth God's Majesty proceedeth from the transgression thereof; and therefore after a short prayer that it will please God to make His holy Word to fructify among us, this Confession following shall be made.

THE CONFESSION

*That shall go before the Reading of the Law, and
before every Exercise.*

IT is of Thy mercy, O Lord, and not of our merits, that it hath pleased Thee to show Thyself unto the world, ever from the beginning and unto us now in this last and most corrupt age; yea, Lord, we further confess that neither Law nor Gospel can profit us to salvation, except that Thou of Thy mere grace work in us above all power that is in this our nature. For albeit Thou teach, we shall remain ignorant: albeit Thou threaten, we shall contemn: and albeit Thou promise mercy and grace, yet shall we despair and remain in infidelity, unless that Thou create in us new hearts, write Thy Law in the same, and seal in us remission of our sins, and that sense and feeling of Thy Fatherly mercy, by the power of Thy Holy Spirit. To the old world Thou spakest by Noah; to Pharaoh and his people by Thy servant Moses; to all Israel by the fearful trumpet of Thy Law; to the city of Jerusalem by Thine own Wisdom, our Lord Jesus Christ; and to the multitude, as well of Jews as Gentiles, by the preaching of Thy holy Apostles. But who gave obedience? Who trembled, and constantly feared Thy hot displeasure? Who did rightly acknowledge the time of their visitation? And who did embrace and keep to the end Thy fatherly promises? Only they, O Lord, to whom Thy Spirit was the inward teacher, whose hearts Thou openedst, and from whom Thou removedst rebellion and infidelity. The rest were externally called, but obeyed not: they heard as well mercy offered as threatenings

pronounced, but neither with the one nor with the other were they effectually moved. We acknowledge, O Lord, that the same corruption lurketh in us that budded forth in them to their destruction and just condemnation. And therefore we most humbly beseech Thee, O Father of mercy, for Jesus Christ Thy Son's sake, that as Thou hast caused the light of Thy Word clearly to shine amongst us, and as Thou hast plainly instructed us, by the external ministry, in the right way of salvation, so it will please Thee inwardly to move our dull hearts, and by the power of Thy Holy Spirit, that Thou wilt write and seal in them that holy fear and reverence which Thou cravest of Thy chosen children, and that faithful obedience to Thy holy will, together with the feeling and sense, that our sins are fully purged and freely remitted by that only one Sacrifice, which only by itself is acceptable unto Thee, to wit, the obedience, death, and mediation of Thine only Son our Sovereign Lord, only Pastor, Mediator, and High Priest, our Lord Jesus Christ : To Whom, with Thee, and with the Holy Ghost, be all honour and glory, world without end. So be it.

This Confession ended, the Minister or Reader shall distinctly read the 27th and 28th chapters of Deuteronomy ; which ended, the Minister shall wish every man to descend secretly into himself, to examine his own conscience, wherein he findeth himself guilty before God. The Minister himself, with the people, shall prostrate themselves, and remain in private meditation a reasonable space, as the quarter of an hour or more.

Thereafter shall the Minister exhort the people to confess with him their sins and offences as followeth :—

JUST and righteous art Thou, O Lord God, Father everlasting; holy is Thy Law, and most just are Thy judgments, yea, even when Thou dost punish in greatest severity; we do confess as the truth is, that we have transgressed Thy whole Law, and have offended Thy godly Majesty in breaking and violating every precept of the same; and so most justly mayest Thou pour forth upon us all plagues that are threatened, and that we find poured forth upon the disobedient at any time from the beginning.

And so much the rather, O Lord, because that so long we have been called by Thy holy Word to unfeigned repentance and newness of life, and yet have we still remained in our former rebellion; and therefore, if Thou wilt enter into judgment with us, we can neither escape confusion in this life nor just condemnation in the life to come. But, Lord, Thy mercy is without measure, and the truth of Thy promise abideth for ever. Unworthy are we that Thou shouldest look upon us, but, Lord, Thou hast promised that Thou wilt show mercy to the most grievous offenders whensoever they repent. And, further, Thou, by the mouth of Thy dear Son our Lord Jesus Christ, hast promised that Thou wilt give Thy Holy Spirit to such as humbly call unto Thee. In boldness of the which promise, we most humbly beseech Thee, O Father of mercies, that it would please Thy godly Majesty to work in our stubborn hearts an unfeigned sorrow for our former offences, with some sense and feeling of Thy grace and mercy, together with an earnest desire of justice and righteousness, in which we are bound continually to walk. But because that neither we nor our prayers can stand before Thee, by reason of that imperfection which still remaineth

in this our corrupt nature, we fly to the obedience and perfect justice of Jesus Christ, our only Mediator, in whom, and by whom, we call not only for remission of our sins, and for assistance of Thy Holy Spirit, but also for all things that Thy godly wisdom knoweth to be expedient for us, and for Thy Church universal, praying as He hath taught us, saying, *Our Father which art, &c.*

This ended, the Minister shall read the text whereupon he will ground his Sermon.

FIRST, he shall expound the dignity and equity of God's Law: Secondly, the plagues and punishments that ensue the contempt thereof, together with the blessings promised to the obedient observers of it: Thirdly, he shall teach Christ Jesus to be the end and perfection of the Law, who hath perfectly accomplished that which was impossible for the Law to do. And so shall he exhort every man to unfeigned repentance, to steadfast faith in Christ Jesus, and to show the fruits of the same.

The Sermon ended, the common prayer shall be used that is contained before in this book, beginning thus: "God almighty, and heavenly Father," * &c. Which ended, the 51st Psalm shall be sung whole, and so with the blessing the assembly is to be demitted for that exercise.

The original copy has, *In the Psalm Book the 46 page thereof.*
* See p. 98.

At Afternoon.

AFTER invocation of God's Name publicly by the Minister, and secretly by every man and woman for a reasonable space, the Minister may take the argument of his Sermon from the beginning

of the 119th Psalm, where the diligent reader shall observe the properties and conditions of such as in whose hearts God writeth His Law. Or if that be thought over hard, then may he take the text of John, "God is light, and in Him there is no darkness; if we say we have fellowship with Him," &c. The prayer is referred unto the Minister: The 6th Psalm shall be sung.

The blessing and exhortation, to call to mind wherefore that exercise is used, being ended, the public exercise shall be put to end for that day.

ALBEIT that in the country the people cannot well meet every day betwixt the two Sundays, yet in cities and towns we think they ought to assemble an hour before noon, and an hour and more at afternoon: the hour before noon, to be the hour accustomed to the common prayers; the hour at afternoon to be at three of the clock, or after.

The Exercise of the Whole Week.

THE beginning ever to be with confession of our sins, and calling for God's graces. Then certain Psalms and certain Histories to be distinctly read, exhortation to be conceived thereupon, and prayers likewise, as God shall instruct and inspire the Minister or Reader.

Monday Forenoon.

Psalms ii., iii., x.
Hist. Judges ii.

Afternoon.

Psalms xii., xiii., xvii.
Hist. Judges vi.

Tuesday Forenoon.

Psalms xxv., xxviii.
Hist. Judges vii.

Afternoon.

Psalms xxxvi., xl.
Hist. Judges iv.

Wednesday Forenoon.

Psalms xiv., lv.
Hist. Judges xix.

Afternoon.

Psalms xlv., lvi.
Hist. Judges xx.

Thursday Forenoon.

Psalms xlix., lvii.
Hist. Esther iii., iv.

Afternoon.

Psalm xxxvii.
Hist. Esther v., vi., vii.

Friday Forenoon.

Psalms lix., lxi., lxiv.
Hist. 2 Chron. xx.

Afternoon.

Psalm lxix.
Hist. Isaiah xxxvi.

Saturday Forenoon.

Psalms lxviii., lxx.
Hist. Isaiah xxxvii.

Afternoon.

Psalms lxxiv., lxxvii.
Hist. Esdras ix., x.

Sunday, the last day of this public exercise for this time, before noon shall be used in all things as the former Sunday, except that the 26th of Leviticus be read for the 28th of Deuteronomy, and for the Prayer shall be used that which is before in this book, beginning, "Eternal and everlasting," &c.*

The original copy has,
To be found in the Psalm Book the 165 page.
* See p. 87.

Sunday Afternoon.

Psalm lxxviii.

Hist. Daniel ix.

The exhortation and prayers ended, for the conclusion shall be distinctly read the 80th Psalm, and so with exhortation to every man to consider to what end the whole exercise tendeth, with benediction, the assembly shall be demitted.

THE exhortation and prayers of every several exercise, we have remitted to be gathered by the discreet Ministers, for time pressed us so that we could not frame them in such order as was

convenient, neither yet thought we it so expedient to pen prayers unto men, as to teach them with what heart and affection, and for what causes, we should pray in this great calamity, appearing shortly to overwhelm this whole Realm, unless God of His great mercy, above man's expectation, find the remedy, before whom it is that we have (and presently do) prostrate ourselves, for obtaining of those things, without which the light of His Evangel cannot long continue with us. And therefore yet once again, we exhort, and, by the power committed unto us by God, charge all that profess the Lord Jesus, and the sincerity of His Evangel, within this Realm, that even as they love the quietness of their commonwealth, the continuance of Christ Jesus His holy Evangel within the same, and their own salvation, together with the salvation of their posterity, that unfeignedly they prostrate themselves before the throne of God's Majesty, and in bitterness of heart pray with us [as followeth]:—

Arise, O Lord, and let Thine enemies be confounded. Let them flee from Thy presence that hate Thy godly name. Let the groans of Thy afflicted enter in before Thee. And preserve Thou by Thy own power, such as be appointed to death. Let not Thine enemies thus triumph to the end; but let them understand that against Thee they fight. Preserve the Vine which Thy right hand hath planted. Oppose Thy power to the power of that Roman Antichrist, and let the glory of Thine anointed, Jesus Christ our Lord, shine before all nations. So be it.

Hasten, Lord, and tarry not.

CERTAIN CHAPTERS*

AND

PARTS OF THE SCRIPTURES

* What follows was not in Lekprevik's first edition 1566, but was added in his edition of 1574.

Used by the Ministers of Edinburgh and Holyrood House, in the time of God's visitation by the Pest: In the time when in the Court rang all Impiety, as Murder, Whoredom, and contempt of God's Word, but especially when the Queen was stricken by God's hand in Jedburgh: Also in the time of Famine and Dearth, and at other such times as God gave occasion, and according to the manner of the Scourge.

In time of Pest.

Numbers xxi.

2 Samuel xxxiv.

Ezekiel iii.

Psalm xci.

With other such places proper for the same.

In the time when Impiety aboundeth.

Ezekiel iii.

Zephaniah i.

Numbers xvi.

Numbers xxv.

Joshua vii.

1 Samuel iv., vii.

1 Samuel xv.

1 Kings xv.

2 Chron. xxvi.

Isaiah iii.

Jeremiah xxxiv.

Hosea iv.

Amos vi.

Obadiah.

Micah ii.

Zechariah v.

Ezra iv.

Nehemiah ix.

In time of Famine.

Isaiah lviii.

Haggai i.

Amos iv.

Amos viii.

1 Kings xvii., xviii.

2 Kings iv.

2 Kings vi., vii., viii.

Zechariah vii.

And other such like parts of the Scriptures, according as the correction was laid of God; for even as the Lord our God has divers and sundry wands wherewith He scourgeth the world, but mercifully correcteth His own children for their profit, so has He left divers examples in holy Scripture, how His chosen have used themselves under every sort of correction, by Him fatherly laid upon them, as in the Chapters before expressed was first noted, to stir men to prevent God's judgments, by true and unfeigned repentance before the plague came.

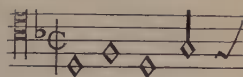
So these Chapters now noted were chosen by the Ministers of Edinburgh and Holyrood House, and others godly thereabout, at such time as God did visit them, as is above expressed: To testify also that the Church of God, nor the faithful and discreet Ministers, are not bound at every humiliation to stick scrupulously to the former, as no other may be chosen; but as God changeth His wands, so may our prayers with the examples of the saints so afflicted, be changed and ordered. Neither can the wicked justly accuse us in so doing of inconstancy; but rather ought the chosen to glorify God, that our public fasting and humiliation is not bound to man's commandment precisely, nor to old customs as the Papists use their ceremonies; but as God visiteth us, so in that manner seek we Him, as He teacheth us, and giveth us examples in His most holy Word, according to His Fatherly correction.

THE PSALMES of DAVID.

Beatus vir qui non abiit.

PSALME I. T. Stern.

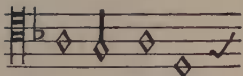
¶ *Whether it was Esdras or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first, in maner of a preface, to exhort all godly men to studie and meditate the heauenly wisdom: for the effect hereof is, that they be blessed, which giue theselues wholly al their life to the holy Scripturs, and that the wicked contemnners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.*



HE man is blest

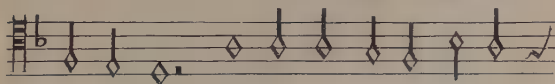


that hath not



bent to wicked

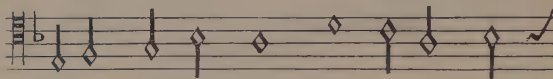
Blessed is the man that doeth not walk in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful.



rede his eare: Nor led his life as sinners



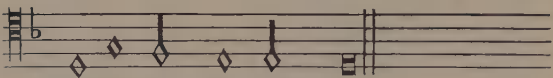
do, nor sat in scorners chaire. 2. But in the



law of God the Lord doth set his whole



delight. And in that law doeth exercise



himselfe both day and night.

3 He shall be like the tree that grow'th
fast by the riuier side :

Which bringeth forth most pleasant fruit
in her due time and tide.

Whose leafe shall neuer fade nor fall,
but flourish still and stand :

Euen so all things shall prosper well,
that this man taketh in hand.

4 So shall not the vngodly men,
they shall be nothing so :

But as the dust, which from the earth
the windes driue to and fro.

5 Therefore shall not the wicked men,
in iudgement stand vp-right :

Nor yet the sinners with the iust,
shall come in place or sight.

6 For why? the way of godlie men
vnto the Lord is knowen :

And eke the way of wicked men
shall quite be ouerthrowen.

2 But his
delight is in
the lawe of
the Lord,
and in his
Law doth he
meditate day
and night.

3 For he
shall be like
a tree plant-
ed by the
riuers of wa-
ters, that will
bring forth
her fruite in
due season :
whose leafe
shall not
fade : so
whatsoever
he shal doe,
shall prosper.

4 The wick-
ed are not so,
but as the
chaffe, which
the wind
driueth
away.

5 Therefore
the wicked
shall not
stand in the
iudgment,
nor sinners
in the assem-
blye of the
righteous.

6 For the
Lord know-
eth the way
of the right-
eous, and the
way of the
wicked shall
perish.

CONCLUSIONS.

C.M. *G*LORE to the FATHER, to the SONNE,
And to the Holy GHOST ;
As it was in the Beginning,
Is now, and aye shall last.

TO PSALM XXV.

O LORD, the strength and Rocke,
of all that trust in Thee ;
Save and defend Thy chosen Flock,
from all calamitie.
Glore to the Father bee,
the Sonne, and Holy Ghost,
As it hath been continuallie,
is now, and aye shall last.

TO PSALM XLVII.

*A*ND give him all glorie
In Psalmes most sweete :
And to his Sonne Christ,
And blest Paracleete.
Which from the beginning,
Did ever extend,
And so shall continue,
World without end.

TO PSALM LXX.

TO God bee glorie interminable,
And his Sonne, verie God and Man :
And holy Ghost-inseparable,
As was aye since the world began.

TO PSALM CXXII.

COME let us forgather
To praise God the Father,
Ever ilk morning of the day.
Sing Psalmes in sweet sound,
Let our voyces redound
From earth unto heaven, and say :
To God our Creator,
And Christ our Salvator,
And the Paraclete most holie,
Our guide and Counsellour,
Be laude, glorie, and honour,
For evermore, continuallie.

TO PSALM CXXXVI.

GLORE to the Father bee,
And to the Sonne most sweet :
The same glorie give wee
Unto the holy Sprite :
As was before
God create all,
Is now, and shall,
Last evermore.

VENI CREATOR.

COME holy Ghoste Eternall God,
 proceeding from aboue :
Bothe from the Father and the Sonne,
 the God of peace and loue.
Visite our mindes and into vs
 thy heauenly grace inspire,
That in all treuth and godlynes
 we may haue true desire.

Thou art the very Comforter,
 in all woe and distresse :
The heauenly gift of God most high,
 which no tounge can expresse.
The Fountaine and the liuely spring,
 of ioye Celestiall :
The fire so bright, the loue so cleare,
 and Vnction spirituall.

Thou in thy giftes art manifold,
 whereby Christes Kirk doth stand,
In faithfull heartes writing thy Law,
 the finger of Gods hand.
According to thy promise made
 thou gauest speache of grace :
That through thy helpe the prayse of God
 may stand in euery place.

O holy Ghost into our wittes,
 sende downe thy heauenly light :
Kindle our heartes with feruent loue,
 to serue God day and night.

Strength and stablish all our weakenes,
so feeble and so fraile :
That neither flesh, the world, nor Deuill
against vs doe preuaile.

Put backe our enemies farre from vs,
and grant vs to obtaine :
Peace in our hearts with God and man,
without grudge or disdaine.
And grant (ô Lord) that thou being
our leader and our guide :
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plentie of thy grace,
gude Lord, graunt, we thee pray :
That thou maist be our Comforter,
at the last dreadfull day :
Of all strife and dissension,
ô Lord dissolue the bands,
And make the knottes of peace and loue
throughout all Christian lands.

Grant vs, ô Lord, through thee to know
the Father of all might :
That of his deare beloued Sonne,
we may attaine the sight.
And that with perfite faith also,
we may acknowledge thee :
The Spirit of them both alway,
one God in persons three.

Laude and prayse be to the Father,
and to the Sonne equall,
And to the holy Spirite also,
one God coeternall.

And pray we that the onely Sonne
vouchsafe his Spirite to send,
To all that do professe his Name,
vnto the worldes end.

THE SONG OF SIMEON

called, Nunc dimittis.

O LORD because my heartes desire
Hath wished long to see,
My onely Lord and Sauour,
Thy Sonne before I die,
The ioye and health of all mankinde
Desired long before,
Who now is come into the worlde,
Of mercy bringing store.

Thou sufferest thy seruant now
In peace for to depart,
According to thy holy worde,
Which lighteneth my heart.
Because mine eyes, quhilk thou hast made
To giue my body light :
Haue now beheld thy sauing health,
Which is the Lord of might.

Whome thou mercifully hast set,
Of thine abundant grace,
In open sight and visible,
Before all peoples face :
The Gentiles to illuminate,
And Sathan ouerquell :
And eke to be the glorie of
Thy people Israell.

THE XII. ARTICLES

of the Christian Faith.

ALL my beliefe and confidence,
is in the Lord of might,
The Father who all things hath made,
the day and eke the night.
The heauens and the firmament,
and also many a starre,
The earth, and all that is therein,
which passe mans reason farre.

And in lyke manner I beleeeue,
in Christ our Lord, his Sonne,
Coequall with the Deitie,
and man in fleshe and bone.
Conceiued by the holy Ghost,
his worde doeth me assure :
And of his mother Marie borne,
yet she a Virgine pure.

Because mankinde to Sathan wes,
for sinne in bonde and thrall :
He came and offred vp him selfe,
to death, to saue vs all.
And suffering most grieuous paine,
then Pilate being Iudge :
Wes crucified vpon the Crosse,
and thereat did not grudge.

¹ And so he died in the fleshe,
 bot quickned in the Spirite :
 His body then wes buried,
 as is our vse and rite :
 His Spirite did after this descend,
 into the lower partes,
 To them that long in darknes were,
 the trew light of their hartes.

And in the third day of his death,
 he rose to lyfe againe.
 To th' end he might be glorified,
 out of all grief and paine.
 Ascending to the heauens hie,
 to sit in glorie still.
 On Gods right hand, his Father deare,
 according to his will

Vntill the day of iudgement come,
 when he shall come againe :
 With Angels power ; yea, of that day,
 we all be vncertaine.
 To iudge all people righteously,
 whome he hath dearely bought :
 The liuing and the dead also,
 whom he hath made of nought.

¹ In place of the following eight lines, some editions have :—

“ He tholl'd the last assault of death
 which did life's torments ende :
 Thereafter was he buried,
 and did to hell descend.”

And in the holy Spirite of God,
my faith to satisfie :
The third person in trinitie,
beleue I stedfastlie.
The holy and Catholick Kirk,
that Gods worde doth maintaine,
And holy Scripture doth allowe,
which Sathan doth disdaine.

And also I do trust to haue,
by Iesu Christ his death,
Release and pardon of my sinnes,
and that onely by faith.
What time all fleshe shall ryse againe
before the Lord of might :
And see him with their bodily eyes
which now do giue them light.

And then shall Christ our Sauour
the Shepe and Goates diuide :
And giue lyfe euerlastingly,
to those whome he hath tride :
Which is the Realme Celestiall,
in glorie for to rest,
With all the holy company,
of Saintes and Angels blest.

Who serue the Lord Omnipotent,
obediently each houre :
To whome be all Dominion,
and praise for euermore.

THE SONG OF BLESSED

Marie, called Magnificat.

MY soule doth magnifie the Lord,
My Spirite eke euermore,
Reioyceth in the Lord my God,
Who is my Sauour.

And why? because he did regarde,
And gaue respect vnto,
So base estate of his handmaid,
And let the Mightie go.

For now behold all Nations,
And Generations all :
From this time furth for euermore,
Shall me right blessed call.

Because he hath me magnified,
Who is the Lord of might :
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace,
All men he doth enflame :
Throughout all Generations,
To such as feare his Name.

He sheweth strength with his right arme,
And made the proude to start :
With all imaginations,
That they bare in their hart.

He hath put downe the mightie ones,
From their supernall seate :
And did exalt the meke in hart,
As he hath thought it mete.

The hungrie he replenished,
With all things that were good :
And through his power he made the riche
Oft times to want their foode.

And calling to remembrance,
His mercy euery deale :
Hath holpen vp assistantly,
His seruant Israell ;

According to his promise made,
To Abraham before,
And to his seede successivelie,
To stand for euermore.

THE CATECHISME

or maner to teach Children
the Christian Religion

Wherein the Minister demandeth the question,
and the Childe maketh answe : Made by the
excellent Doctor & Pastour in Christs Church,
IOHN CALVIN.

EPHES. 2.

*The doctrine of the Apostles and Prophets, is the
foundation of Christs Church.*

*At Edinburgh, Printed by
Andro Hart. 1611.*

OF THE ARTICLES OF THE FAITH.

THE MINISTER.

WHAT is the principall and chiefe ende of
mans life?

THE CHILDE.

To know God.

M. What mooueth thee to say so?

C. Because he hath created vs, and placed vs in this world, to set foorth his glorie in vs. And it is good reason that wee employ our whole life to his glorie, seeing he is the beginning and fountaine thereof.

M. What is then the chiefe felicitie of man?

C. Euen the selfe-same, I meane to know God, and to haue his glorie shewed foorth in vs.

M. Why doest thou call this, mans chiefe felicitie?

C. Because that without it, our condition or state were more miserable then the state of brute beastes.

M. Hereby then wee may euidentlie see that there can no such miserie come vnto man, as not to liue in the knowledge of God?

Whereunto
man was
created and
made.

The greatest
felicitie that
man can at-
tain to.

The true
knowledge
of God.

C. That is most certaine.

M. But what is the true and right knowledge of God?

C. When a man so knoweth God, that hee giueth him due honour.

The right
maner to
worshippe
God, stand-
eth in four
points.

M. Which is the way to honour God aright?

C. It is to put our whole trust and confidence in him: to studie to serue him, in obeying his will: to call vpon him in our necessities, seeking our saluation, and all good things at his hand, and finallie to acknowledge, both with heart and mouth, that he is the liuely fountaine of all goodnesse.

II.
Sunday.

M. Well then, to the end that these things may be discussed in order, and declared more at large: Which is the first point?

C. To put our whole confidence in God.

The first
poynt of
honoring
God.

M. How may that be?

C. When wee haue an assured knowledge that he is almightie, and perfectlie good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no worthines in vs, why God should either shew his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then further required?

C. That euerie one of vs be fully assured in his conscience, that he is beloued of God, and that he will be both his Father and Sauour.

M. How shall we be assured hereof?

C. By his owne Word, wherein he vttereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs.

The founda-
tion of our
faith.

M. Then the very ground to haue sure cōfidence in God, is to know him in our Sauour Christ.

C. Yea truly.

M. Then brieflie, what is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the Faith vsed of all Christians, which is commonly called the Creede of the Apostles: both because it is a briefe gathering of the Articles of that Faith, which hath bene alwaies continued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. *I beleue in God the Father Almighty, maker of heauen and earth: And in Iesus Christ his onely Sonne our Lord: Who was conceived by the holy Ghost, borne of the Virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried, and descended into Hell: Hee rose againe the third day from death: He ascended into heauen, and sitteth at the right hand of God the Father almightie: From thence he wil come to iudge the quicke and the dead.*

The Creed
of the
Apostles.

I beleue in the holie Ghost: The holie Church vniuersall: The communion of Saints: The forgiuenesse of sinnes: The rising againe of the bodies, and life euerlasting.

M. To the intent that this confession may be more plainly declared, into how many parts shall we diuide it?

III.
Sunday.
The Christian Faith
standeth in
four points.

C. Into foure principall parts.

*

*

*

*

*

NOTE.—The Prayers that follow are chiefly for use in private houses, and were printed after the Catechism.

A FORM OF PRAYER

TO BE USED IN PRIVATE HOUSES EVERY
MORNING AND EVENING.

MORNING PRAYER.

a Dan. 9. **A**LMIGHTY GOD, and most merciful Father, we do not ^apresent ourselves here before Thy Majesty trusting in our own merits or worthiness, but in Thy manifold mercies, who hast promised to hear our prayers, and ^bgrant our requests which we shall make to Thee in the name of Thy beloved Son, Jesus Christ our Lord, who hath also commanded us to assemble ourselves together in His name, with full assurance that He will not only be among us, but also be our Mediator and Advocate towards Thy Majesty, that we may ^cobtain all things which shall seem expedient to Thy blessed will for our necessities. Therefore we beseech Thee, most merciful Father, to turn Thy loving countenance towards us, and ^dimpute not unto us our manifold sins and offences, whereby we justly deserve Thy wrath and sharp punishment; but rather receive us to Thy mercy, for Thy well-beloved Son Jesus Christ's sake, accepting His death and passion as a just recompence for all our offences, ^ein whom only Thou art pleased, and through whom Thou canst not be offended with us.

c 1 Tim. 2.
i John 3.

d Ps. 32.

e 1 John 2.

And seeing that of Thy great mercies we have quietly passed this night, grant, O heavenly Father, that we

may bestow this day wholly on Thy service, so that all our ^f thoughts, words, and deeds may redound to the glory of Thy name, and good example to all men; who, seeing our good works, may glorify Thee our heavenly Father. And forasmuch as of Thy mere favour and love Thou hast not only created us to Thine own ^g similitude and likeness, but also hast chosen us to be heirs with Thy dear Son Jesus Christ of that immortal kingdom which Thou preparedst for us before the beginning of the world, we beseech Thee to ^h increase our faith and knowledge, and to lighten our hearts with Thy Holy Spirit, that we may in the mean time live in godly conversation and integrity of life, knowing that ⁱ idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and suchlike, shall not inherit the kingdom of God. ^f Col. 3.
^g Gen. 2.
^h Luke 17.
ⁱ Gal. 5.

(. .) And because Thou hast commanded us to pray one for another, we do not only make request, O Lord, for ourselves and them that Thou hast already called to the true understanding of Thy heavenly will, but for all people and ^k nations of the world, who, as they know by Thy wonderful works that Thou art God over all, so they may be instructed by Thy Holy Spirit, to believe in Thee, their only Saviour and Redeemer. But forasmuch as they cannot ^l believe except they hear, nor cannot hear but by preaching, and none can preach except they be sent, therefore, O Lord, raise up faithful distributors of Thy mysteries, who, setting apart all worldly respects, may, both in their life and doctrine, only seek Thy glory. Contrarily, confound ^m Satan, Antichrist, with all hirelings and Papists, whom Thou hast already cast off into a reprobate sense, that they may not by sects, schisms, heresies, and errors disquiet Thy little flock. And because, O Lord, we be fallen into the latter days, and ⁿ dangerous times, wherein ignorance hath gotten the upper hand, and Satan with his ministers seek by all means to quench the light of Thy Gospel; we beseech Thee to maintain Thy cause against ^k Acts 10.
^l Tim. 2.
^m Rom. 16.
ⁿ 2 Tim. 3.

■ Mat. 7.

those ^o ravening wolves, and strengthen all Thy servants whom they keep in prison and bondage. Let not Thy longsuffering be an occasion either to increase their tyranny or to discourage Thy children, neither yet let our sins and wickedness be an hindrance to Thy mercies; but with speed, O Lord, consider the great miseries and afflictions of Thy poor Church, which in sundry places, by the rage of enemies, is grievously tormented. And this we confess, O Lord, to come most justly for our sins; who (notwithstanding Thy manifold benefits, whereby Thou dost daily allure us to love Thee, and Thy sharp threatenings, whereby we have occasion to fear Thee, and speedily to repent) yet continue in our own wickedness, and feel not our hearts so touched with that displeasure of our sins as we ought to do. Therefore, O Lord, create in us new hearts, that with fervent minds we may bewail our manifold sins, and earnestly repent us for our former wickedness and ungodly behaviour towards Thee: and whereas we ^p cannot of ourselves purchase Thy pardon, yet we humbly beseech Thee for Jesus Christ's sake, to show Thy mercies upon us, and receive us again to Thy favour. Grant us, dear Father, these our requests, and all other things necessary for us and Thy whole Church, according to Thy promise in Jesus Christ our Lord: In whose name we beseech Thee, as He hath taught us saying, *Our Father, &c.*

♯ Rom. 5.
2 Cor. 3.
Luke 17.

A Prayer to be said before Meals.

ALL things depend upon Thy providence, O Lord, to receive at Thine hands due sustenance in time convenient. Thou givest to them, and they gather it; Thou openest Thine hand, and they are satisfied with all good things.^q

q Ps. 104.

O heavenly Father, who art the fountain and full treasure of all goodness, we beseech Thee to show Thy mercies upon us Thy children, and sanctify these gifts ^r which we receive of Thy merciful liberality, granting us grace to use them ^s soberly and purely, according to

r 1 Tim. 4.
s Tit. 2.

Thy blessed will ; so that hereby we may acknowledge Thee to be the Author and Giver of all good things, and, above all, that we may remember continually to seek ^tthe spiritual food of Thy Word, wherewith our souls may be nourished everlastingly, through our Saviour Christ, who is the true ^ubread of life, which came down from heaven, of whom whosoever eateth shall live for ever, and reign with Him in glory, world without end. So be it.

^t John 6.

^u John 6.

A Thanksgiving after Meals.

LET all nations magnify the Lord ; let all people rejoice in praising and extolling His great mercies. For His fatherly kindness is plentifully showed forth upon us, and the truth of His promise endureth for ever.^w

^w Ps. 117.

We render ^xthanks unto Thee, O Lord, for the manifold benefits which we continually receive at Thy bountiful hand ; not only for that it hath pleased Thee to feed us in this present life, giving unto us all things necessary for the same, but especially because Thou hast of Thy free mercies ^yfashioned us anew into an assured hope of a far better life, the which Thou hast ^zdeclared unto us by Thy holy Gospel. Therefore we humbly beseech Thee, O heavenly Father, that Thou wilt not suffer our affections to be ^aso entangled or rooted in these earthly and corruptible things, but that we may always have our minds directed to Thee on high, continually ^bwatching for the coming of our Lord and Saviour Christ, what time He shall appear for our full redemption : To Whom, with Thee and the Holy Ghost, be all honour and glory for ever and ever. So be it.

^x Col. 3.

^y Rom. 8.
^{Tit.} 3.

^z 2 Tim. 1.

^a 1 John 2.

^b 1 Tim. 6.
¹ Cor. 1.
Rom. 8.

Another Thanksgiving before Meat.

ETERNAL and everlasting God, Father of our Lord Jesus Christ, who of Thy most singular love which Thou bearest to mankind hast appointed to his susten-

c 1 Tim. 4.
Acts 10.

ance not only the fruits of the earth, but also the fowls of the air, and beasts of the earth, and fishes of the sea; and hast commanded Thy benefits to be received as from Thine hands with thanksgiving, assuring Thy children by the mouth of Thine Apostle that to the clean all things are clean, as the creatures which be sanctified by the word and by prayer; grant unto us so moderately to use these Thy gifts present, that, our bodies being refreshed, our souls may be more able to proceed in all good works, to the praise of Thy holy name, through Jesus Christ our Lord. So be it. *Our Father, &c.*

Another.

d Ps. 145.

THE eyes of all things do look up and trust in Thee, O Lord: Thou givest them meat in due season: Thou openest Thine hand, and fillest with Thy blessings every living creature.^d Good Lord, bless us and the gifts which we receive of Thy large liberality, through Jesus Christ our Lord. So be it. *Our Father, &c.*

Another Thanksgiving after Meat.

GLORY, praise, and honour be unto Thee, most merciful and omnipotent Father, who of Thine infinite goodness hast created man to Thine own image and similitude, who also hast fed and daily feedest of Thy most bountiful hand all living creatures. Grant unto us that as Thou hast nourished these our mortal bodies with corporal food, so Thou wouldest replenish our souls with the perfect knowledge of the lively word of Thy beloved Son Jesus, to whom be praise, glory, and honour for ever. So be it.

God save the Church universal: God comfort them that be comfortless: Lord, increase our faith. O Lord, for Christ Thy Son's sake be merciful to the commonwealths where Thy Gospel is truly preached, and harbour granted to the afflicted members of Christ's body; and illuminate, according to Thy good pleasure, all nations with the brightness of Thy word. So be it.

Another.

THE God of all glory and peace, who hath created, redeemed, and presently fed us, be blessed for ever. So be it.

The God of all power, who hath called from death that great Pastor of the sheep, our Lord Jesus, comfort and defend the flock which He hath redeemed by the blood of the eternal Testament; increase the number of true preachers; repress the rage of obstinate tyrants; mitigate and lighten the hearts of the ignorant; relieve the pains of such as be afflicted, but especially of those that suffer for the testimony of His truth; and finally confound Satan by the power of our Lord Jesus Christ. So be it.

EVENING PRAYER.

O LORD GOD, Father everlasting and full of pity, we acknowledge and confess that we are ^enot *e* Luke 18. worthy to lift up our eyes to heaven; much less to present ourselves before Thy Majesty with confidence that Thou wilt hear our prayers and grant our requests, if we consider our own deservings. For our consciences do accuse us, and our sins witness against us, and we know that Thou art an upright judge, who dost not justify the sinners and wicked men, but ^fpunishest *f* Exod. 20. the faults of all such as transgress Thy commandments. Yet, most merciful Father, since it hath pleased Thee to ^gcommand us to call on Thee in all our troubles and adversities, promising even then to help us, when we feel ourselves, as it were, swallowed up of death and ^hdesperation; we utterly renounce all worldly confidence, and flee to Thy sovereign bounty, as our only stay and refuge, beseeching Thee not to call to ⁱre- *g* Ps. 50.
h Ps. 18.
i Ps. 79. membrance our manifold sins and wickedness, whereby we continually provoke Thy wrath and indignation against us: neither our negligence and unkindness, who have neither worthily esteemed, nor in our lives

sufficiently expressed the sweet comfort of Thy Gospel revealed unto us : but rather to accept the obedience and death of Thy Son Jesus Christ, who by offering up His body in ^ksacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our ^loffences. Teach us by Thy Holy Spirit, that we may rightly weigh them, and earnestly repent for the same ; and so much the rather, O Lord, because that the ^mreprobate, and such as Thou hast forsaken, cannot praise Thee nor call upon Thy name ; but the ⁿrepenting heart, the sorrowful mind, the conscience oppressed, ^ohungering and thirsting for Thy grace, shall ever set forth Thy praise and glory. And albeit we be but ^pworms and dust, yet Thou art our Creator, and we are the work of Thine hands ; yea, ^qThou art our Father, and we Thy children—Thou art our Shepherd, and we Thy flock—Thou art our Redeemer, and we Thy people whom Thou hast bought—Thou art our God, and we Thine inheritance. ^rCorrect us not therefore in Thine anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know that at what ^stime soever a sinner doth repent him of his sin from the bottom of his heart, Thou wilt put away his wickedness out of Thy remembrance, as Thou hast promised by Thy holy Prophet.

(.∴) Finally, forasmuch as it hath pleased Thee to make the night for man to rest in, as Thou hast ordained him the day to travail, grant, O dear Father, that we may so take our bodily rest, that our souls may continually ^twatch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life ; and in the mean season that we, not ^uovercome by any fantasies, dreams, or other tentations, may fully set our minds upon Thee, love Thee, fear Thee, and rest in Thee ; furthermore, that our sleep be not excessive or overmuch after the insatiable desires of our flesh, ^wbut only sufficient to content our weak nature,

^k Heb. 10.
^l Ps. 39.
^m Ps. 58.
ⁿ Ps. 5.
^o Ps. 107.
^p Ps. 22.
^q 2 Cor. 6.
^r Jer. 10.
 Ps. 6.
^s Ezek. 18.
 (.∴) This mark directeth us to the part of the Morning Prayer that is for increase of the Gospel. Which also may be said here as time serveth.
^t Luke 12.
^u Mat. 16.
^w Luke 21.

that we may be the better disposed to live in all godly conversation, to the glory of Thy holy name and profit of our brethren. So be it.

A COMPLAINT OF THE TYRANNY USED
AGAINST THE SAINTS OF GOD,

*Containing a Confession of our Sins, and a Prayer for
the Deliverance and Preservation of the Church,
and Confusion of the Enemies.*

ETERNAL and everlasting God, Father of our Lord Jesus Christ, who hast commanded us to pray and promised to hear us, even when we do call from the pit of desperation; the miseries of these our most wicked days compel us to pour forth before Thee the complaints of our wretched hearts oppressed with sorrow. Our eyes do behold, and our ears do hear the calamities and oppressions which no tongue can express, neither yet, alas, do our dull hearts rightly consider the same. For the heathen are entered into Thine inheritance—they have polluted Thy sanctuary, profaned and abolished Thy blessed Institutions, most cruelly murdered, and daily do murder, Thy dear children. Thou hast exalted the arm and force of our enemies, Thou hast exposed us to a prey, to ignominy, and shame before such as persecute Thy truth. Their ways do prosper, they glory in mischief, and speak proudly against the honour of Thy name. Thou goest not forth as Captain before our hosts. The edge of our sword, which sometimes was most sharp, is now blunt, and doth return without victory in battle.

It appeareth to our enemies, O Lord, that Thou hast broken that league which of Thy mercy and goodness Thou hast made with Thy Church. For the liberty which they have to kill Thy children like sheep, and to shed their blood, no man resisting, doth so blind

and puff them with pride that they ashame not to affirm, that Thou regardest not our intreating. Thy long suffering and patience maketh them bold, from cruelty to proceed to the blasphemy of Thy name. And in the mean season, alas, we do not consider the heaviness of our sins which long have deserved at Thy hands, not only these temporal plagues, but also the torments prepared for the disobedient. For we, knowing thy blessed will, have not applied our diligence to obey the same, but have followed, for the most part, the vain conversation of the blind world; and, therefore, in very justice hast Thou visited our unthankfulness. But, O Lord, if Thou shalt observe and keep in mind for ever the iniquities of Thy children, then shall no flesh abide nor be saved in Thy presence. And therefore we, convicted in our own conscience, that most justly we suffer, as punished by Thy hand, do nevertheless call for mercy, according to Thy promise. And first we desire to be corrected with the rod of Thy children, by the which we may be brought to a perfect hatred of sin and of ourselves; and, therefore, that it would please Thee, for Christ Jesus Thy Son's sake, to show to us and Thy whole Church universally persecuted, the same favour and grace that sometimes Thou didst when the chief members of the same for anguish and fear were compelled to cry: Why have the nations raged? why have the people made uproars? and why have princes and kings conjured against Thine anointed Christ Jesus? Then didst Thou wonderfully assist and preserve Thy small and dispersed flock—then didst Thou burst the bars and gates of iron—then didst Thou shake the foundations of strong prisons—then didst Thou plague the cruel persecutors, and then gavest Thou some tranquillity and rest, after those raging storms and cruel afflictions.

O Lord, Thou remainest one for ever—we have offended and are unworthy of any deliverance, but worthy art Thou to be a true and constant God; and

worthy is Thy dear Son Christ Jesus, that Thou shouldest glorify His name and revenge the blasphemy spoken against the truth of His Gospel, which is by our adversaries damned as a doctrine deceivable and false : yea, the blood of Thy Son is trodden under feet, in that the blood of His members is shed for witnessing of Thy truth ; and, therefore, O Lord, behold not the unworthiness of us that call for the redress of these enormities, neither let our imperfections stop Thy mercies from us, but behold the face of Thine anointed Christ Jesus, and let the equity of our cause prevail in Thy presence. Let the blood of Thy saints which is shed, be openly revenged in the eyes of Thy Church, that mortal men may know the vanity of their counsels, and that Thy children may have a taste of Thine eternal goodness. And, seeing that from that Man of sin, that Roman Antichrist, the chief adversary to Thy dear Son, doth all iniquity spring and mischief proceed,—let it please Thy fatherly mercy more and more to reveal his deceit and tyranny to the world. Open the eyes of princes and magistrates, that clearly they may see how shamefully they have been and are abused by his deceivable ways, how by him they are compelled most cruelly to shed the blood of Thy saints, and by violence refuse Thy New and Eternal Testament ; that they, in deep consideration of these grievous offences, may unfeignedly lament their horrible defection from Christ Jesus Thy Son, from henceforth studying to promote His glory in the dominions committed to their charges, that so yet once again the glory of Thy Gospel may appear to the world. And seeing also that the chief strength of that odious beast consisteth in the dissension of princes, let it please Thee, O Father, who hast claimed to Thyself to be called the God of peace, to unite and knit in perfect love the hearts of all those that look for the life everlasting. Let no craft of Satan move them to war one against another, neither yet to maintain by their force and strength that kingdom

of darkness ; but rather that godly they may conspire (illuminated by Thy Word) to root out from among them all superstition with the maintainers of the same. These Thy graces, O Lord, we unfeignedly desire to be poured forth upon all realms and nations ; but principally, according to that duty which Thou requirest of us, we most earnestly require that the hearts of the inhabitants of England and Scotland, whom the malice and craft of Satan and his supporters, of many years have dissevered, may continue in that godly unity which now of late it hath pleased Thee to give them, being knit together in the unity of Thy Word. Open their eyes, that clearly they may behold the bondage and misery which is purposed against them both ; and give unto them wisdom to avoid the same in such sort, that in their godly concord Thy name may be glorified, and Thy dispersed flock comforted and relieved.

The commonwealths, O Lord, where Thy Gospel is truly preached, and harbour granted to the afflicted members of Christ's body, we commend to Thy protection and mercy. Be Thou unto them a defence and buckler, be Thou a watchman to their walls, and a perpetual safeguard to their cities, that the crafty assaults of their enemies, [being] repulsed by Thy power, Thy Gospel may have free passage from one nation to another ; and let all preachers and ministers of the same have the gifts of Thy Holy Spirit in such abundance as Thy godly wisdom shall know to be expedient for the perfect instruction of that flock which Thou hast redeemed with the precious blood of Thine only and wellbeloved Son Jesus Christ. Purge their hearts from all kind of superstition, from ambition and vain-glory, by which Satan continually laboureth to stir up ungodly contention, and let them so consent in the unity of Thy truth, that neither the estimation which they have of men, nor the vain opinions which they have conceived by their writings, prevail in them against the clear understanding of Thy blessed Word.

And now last, O Lord, we most humbly beseech Thee, according to that prayer of Thy dear Son our Lord Jesus, so to sanctify and confirm us in Thine eternal verity, that neither the love of life temporal, nor yet the fear of torments and corporal death, cause us to deny the same when the confession of our faith shall be required of us; but so assist us with the power of Thy Spirit, that not only boldly we may confess Thee, O Father of mercies, to be the true God alone, and [Him] whom Thou hast sent, our Lord Jesus, to be the only Saviour of the world; but also, that constantly we may withstand all doctrine repugnant to Thy eternal truth, revealed to us in Thy most blessed Word. Remove from our hearts the blind love of ourselves, and so rule Thou all the actions of our life, that in us Thy godly name may be glorified, Thy Church edified, and Satan finally confounded by the power and means of our Lord Jesus Christ: to Whom, with Thee and the Holy Spirit, be all praise and glory before Thy congregation now and ever. So be it.

Arise, O Lord, and let Thine enemies be ashamed, let them flee from Thy presence that hate Thy godly name, let the groans of Thy prisoners enter in before Thee, and preserve by Thy power such as be appointed to death. Let not Thine enemies thus triumph to the end, but let them understand that against Thee they fight. Preserve and defend the vine which Thy right hand hath planted, and let all nations see the glory of Thine Anointed.

Hasten, Lord, and tarry not.

A GODLY PRAYER.

To be said at all times.

HONOUR and praise be given to Thee, O Lord God Almighty, most dear Father of heaven, for all Thy mercies and loving-kindness showed unto us, in that it hath pleased Thy gracious goodness freely

and of Thine own accord, to elect and choose us to salvation before the beginning of the world ; and even like continual thanks be given to Thee for creating us after Thine own image—for redeeming us with the precious blood of Thy dear Son when we were utterly lost—for sanctifying us with Thy Holy Spirit in the revelation and knowledge of Thy holy Word—for helping and succouring us in all our needs and necessities—for saving us from all dangers of body and soul—for comforting us so fatherly in all our tribulations and persecutions—for sparing us so long, and giving us so large a time of repentance. These benefits, O most merciful Father, like as we acknowledge to have received them of Thine only goodness ; even so we beseech Thee, for Thy dear Son Jesus Christ's sake, to grant us always Thy Holy Spirit, whereby we may continually grow in thankfulness towards Thee, to be led into all truth, and comforted in all our adversities. O Lord, strengthen our faith, kindle it more in ferventness and love towards Thee and our neighbours for Thy sake. Suffer us not, most dear Father, to receive Thy word any more in vain, but grant us always the assistance of Thy grace and Holy Spirit, that in heart, word, and deed we may sanctify and do worship to Thy name.

Help to amplify and increase Thy kingdom, that whatsoever Thou sendest, we may be heartily well content with Thy good pleasure and will. Let us not lack the thing, O Father, without the which we cannot serve Thee ; but bless Thou so all the works of our hands that we may have sufficient, and not be chargeable but rather helpful unto others. Be merciful, O Lord, to our offences ; and, seeing our debt is great, which Thou hast forgiven us in Jesus Christ, make us to love Thee and our neighbours so much the more. Be Thou our Father, our Captain, and Defender in all temptations ; hold Thou us by Thy merciful hand, that we may be delivered from all inconveniences, and end our lives

in the sanctifying and honouring of Thy holy name, through Jesus Christ our Lord and only Saviour. So be it.

Let Thy mighty hand and outstretched arm, O Lord, be still our defence—Thy mercy and loving-kindness in Jesus Christ, Thy dear Son, our salvation—Thy true and holy Word our instruction—Thy grace and Holy Spirit our comfort and consolation, unto the end and in the end. So be it.

O Lord, increase our faith.

A PRAYER TO BE SAID OF THE CHILD BEFORE HE STUDY HIS LESSON.

Out of the 119th Psalm.

“Wherein shall the Child address his way? in guiding himself according to Thy Word. Open mine eyes, and I shall know the marvels of Thy Law. Give me understanding, and I shall keep Thy Law; yea, I shall keep it with my whole heart.”

LORD, who art the fountain of all wisdom and knowledge, seeing it hath pleased Thee to give me the means to be taught in my youth, for to learn to guide me godlily and honestly all the course of my life; may it also please Thee to lighten my understanding (the which of itself is blind), that it may comprehend and receive that doctrine and learning which shall be taught me; may it please Thee to strengthen my memory to keep it well; may it please Thee also to dispose my heart willingly to receive it with such desire as appertaineth, so that, by my ingratitude, the occasion which Thou givest me be not lost. That I may thus do, may it please Thee to pour upon me Thy Holy Spirit; the Spirit, I say, of all understanding, truth, judgment, wisdom, and learning, the which may make me able so to profit, that the pains that shall be taken in teaching me be not in vain. And to what study soever I apply myself, make me, O Lord, to address it unto the right end: that is, to know Thee

in our Lord Jesus Christ, that I may have full trust of salvation in Thy grace, and to serve Thee uprightly according to Thy pleasure, so that whatsoever I learn, it may be unto me as an instrument to help me thereunto.

And seeing Thou dost promise to give wisdom to the little and humble ones, and to confound the proud in the vanity of their wits, and likewise to make Thyself known to them that be of an upright heart, and also to blind the ungodly and wicked; I beseech Thee to fashion me unto true humility, so that I may be taught first to be obedient unto Thee, and next unto my superiors that Thou hast appointed over me; further that it may please Thee to dispose my heart unfeignedly to seek Thee, and to forsake all evil and filthy lusts of the flesh: and that in this sort I may prepare myself to serve Thee only, in that estate which it shall please Thee to appoint for me when I shall come to age.

“The Lord revealeth His secrets unto them that fear Him, and maketh them to know His alliance.”—Ps. 25.

A PRAYER TO BE SAID BEFORE A MAN BEGIN HIS WORK.

O LORD GOD, most merciful Father and Saviour, seeing it hath pleased Thee to command us to travail, that we may relieve our need; we beseech Thee of Thy grace so to bless our labour, that Thy blessing may extend unto us, without the which we are not able to continue, and that this great favour may be a witness unto us of Thy bountifulness and assistance, so that thereby we may know the fatherly care that Thou hast over us. Moreover, O Lord, we beseech Thee that Thou wouldest strengthen us with Thy Holy Spirit, that we may faithfully travail in our state and vocation without fraud or deceit: and that we may endeavour ourselves to follow Thy holy ordinance,

rather than to seek to satisfy our greedy affections, or desire to gain. And if it please Thee, O Lord, to prosper our labour, give us a mind also to help them that have need, according to that ability that Thou of Thy mercy shalt give us ; and knowing that all good things come of Thee, grant that we may humble ourselves to our neighbours, and not by any means lift ourselves above them who have not received so liberal a portion, as of Thy mercy Thou hast given unto us. And if it please Thee to try and exercise us by greater poverty and need than our flesh would desire ; that Thou wouldest yet, O Lord, grant us grace to know that Thou wilt nourish us continually through Thy bountiful liberality, that we be not so tempted that we fall into distrust ; but that we may patiently wait till Thou fill us, not only with corporal graces and benefits, but chiefly with Thy heavenly and spiritual treasures, to the intent that we may always have more ample occasion to give Thee thanks, and so wholly to rest upon Thy mercies. Hear us, O Lord of mercy, through Jesus Christ Thy Son our Lord. Amen.

A PRAYER NECESSARY FOR ALL MEN.

O MERCIFUL GOD, I a wretched sinner acknowledge myself bound to keep Thy holy commandments, but yet unable to perform them, and to be accepted for just, without the righteousness of Jesus Christ Thy only Son, who hath perfectly fulfilled Thy law, to justify all men that believe and trust in Him ; therefore grant me the grace, I beseech Thee, to be occupied in doing of good works, which Thou commandest in Holy Scripture, all the days of my life, to Thy glory, and yet to trust only in Thy mercy, and in Christ's merits, to be purged from my sins, and not in my good works, be they never so many. Give me grace to love Thy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them

* my life.

truly, to live after them effectually. Order myself* so, O Lord, that it may be always acceptable unto Thee. Give me grace not to rejoice in anything that displeaseth Thee, but evermore to delight in those things that please Thee, be they never so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of Thee. Keep me upright amongst diversities of opinions and judgments in the world, that I never swerve from Thy truth taught in Holy Scripture. In prosperity, O Lord, save me, that I wax not proud; in adversity help me, that I never despair nor blaspheme Thy holy name, but taking it patiently, to give Thee thanks, and trust to be delivered after Thy pleasure. When I happen to fall into sin through frailty, I beseech Thee to work true repentance in my heart, that I may be sorry without desperation, trust in Thy mercy without presumption, that I may amend my life and become truly religious without hypocrisy, lowly in heart without fainting, faithful and trusty without deceit, merry without lightness, sad without mistrust, sober without slothfulness, content with my own without covetousness, to tell my neighbour his faults without dissimulation, to instruct my household in Thy laws truly, to obey our King and all Governors under him unfeignedly, to receive all laws and common ordinances (which disagree not from Thy holy Word) obediently, to pay every man that which I owe unto him truly, to backbite no man, nor slander my neighbour secretly, and to abhor all vice, loving all goodness earnestly: O Lord, grant me thus to do, for the glory of Thy name.

F I N I S.

NOTES.

I.—LIST OF EDITIONS.

WITHOUT attempting a complete list, we shall mention the principal editions of the 'Book of Geneva' and of the 'Book of Common Order,' with the public libraries where copies exist.

THE BOOK OF GENEVA.

Date.	Printer.	Place.	Copies.
1556	Crespin	Geneva	Advocates' Library. Library at Britwell House.
1556	Crespin	Geneva	Latin edition.
1561	Durand	Geneva, 16mo	Library, St Paul's, London.
1562	Lekprevik	Edinburgh	Advocates' Library. ¹

THE BOOK OF COMMON ORDER.

Date.	Printer.	Place.	Copies.
1564	Lekprevik	Edinburgh	C. C. College, Oxford.
1565	Lekprevik	Edinburgh	Library at Britwell House. St John's College, Cambridge. Advocates' Library. ²
1566	Henry le Mareschal	16mo	Library, Peterborough Cathedral.
1567	Lekprevik	Edinburgh	Gaelic edition.
1575	Bassandyne	Edinburgh	Bodleian Library, Oxford.
1578 (about) ³		Edinburgh	Soc. of Antiquaries of Scotland.

¹ This Scottish reprint contains some Prayers not in the Geneva editions.

² The same as that of 1564, excepting the date on title-page.

³ A copy wanting the title-page. Printed in black-letter, apparently at Edinburgh, by John Ross.

Date.	Printer.	Place.	Copies.
1587	Vautrollier	London	British Mus. Lambeth.
1594	Schilders	Middleburgh	Glas. Univ. Trin. Col., Dub.
1594	Charteris	Edinburgh	...
1596	Charteris	Edinburgh	...
1599	Schilders	Middleburgh, 16mo	Library of St Mary's Cath. Chapel, Edinburgh.
1601	Canin	Dort	...
1602	Schilders	Middleburgh	Brit. Museum. Lambeth. Baliol College, Oxford.
1611	Hart	Edinburgh	Adv. Lib. Signet Lib. Univ. of Aber. Bodl. Lib.
1611	Hart	Edinburgh, 16mo	...
1615	Hart	Edinburgh	Advocates' Lib. Brit. Mus. Public Lib., Cambridge.
1622	Hart	Edinburgh	...
1625	Raban	Aberdeen	...
1629	Raban	Aberdeen, 16mo	...
1630	Hart's Heirs	Edinburgh, 16mo	...
1633	Raban	Aberdeen	Glas. Univ. Aber. Univ. Brit. Mus. Bodl. Lib.
1634	Hart's Heirs	Edinburgh	British Museum.
1635	Hart's Heirs	Edinburgh	Univ. Edin. Glas. Univ. Aber. Univ. Adv. Lib. Signet Lib. Bodleian Lib., Ox.
1635	Raban	Aberdeen, 16mo	...
1640	Bryson	Edinburgh, 16mo	...
1643	Bryson	Edinburgh, 16mo	...
1644	Tyler	Edinburgh, 16mo	...

Besides pocket and other editions, such as those mentioned, the 'Book of Common Order' was frequently printed for binding up with Bibles. In more recent times it has been reprinted in Dunlop's Collection of Confessions; in the 'Phoenix,' vol. ii., London, 1708; as a separate volume, edited by Dr Cumming of London, in 1840; in Laing's edition of Knox's Works, vols. iv. and vi. In 1864 the entire Psalter was reprinted from Hart's edition of 1635. The editor, the Rev. Neil Livingston, has added valuable notes and dissertations.

In the different editions there is a great variety of readings. Where there has been difficulty, we have generally followed the reading given in Dunlop's Confessions. Hart's edition of 1611 is one of the most complete as regards the prose documents, containing nothing, however, which was not in use before 1601.

The 'Book of Geneva' was entitled, 'The Form of Prayers and Ministration of the Sacraments, &c., used in the English Congregation at Geneva; and approved by the famous and Godly-learned Man, M. John Calvin': the Scottish edition of 1564, 'The Form of Prayers and Ministration of the Sacraments, &c., used in the English Church at Geneva, approved and received by the Church of Scotland, whereunto besides that was in the former books are also added sundry other Prayers, with the whole Psalms of David in English metre.'

II.—STATEMENT ILLUSTRATING THE PEDIGREE OF THE BOOK OF COMMON ORDER.

1525. It was in the German-Swiss Cantons that the earliest Reformed Liturgies appeared. Not to refer to some intermediate forms, such as Leo Juda's, little removed from those of the Church of Rome, a church-book was published at Zurich in or about 1525, containing verbatim the prayer so well known afterwards as 'Calvin's Confession.'—Ebrard's 'Ref. Kirkenbuch.'
1533. The first of the French-Reformed group of Liturgies was published at Neuchâtel in this year. Farel was there in 1532, and is believed to have been the author. The Marriage Service of Calvin's Liturgy, so called, appears in it almost verbatim. Our acquaintance with this draft of 1533 is through a reprint published at Strasburg in 1859, by Professor Baum.
- 1536 to 1538. Farel and Calvin Ministers at Geneva.
- 1538 to 1541. Calvin Minister of a congregation of French refugees at Strasburg.
1541. Calvin returned to Geneva and published his Liturgy, which had been compiled and brought gradually into use during the previous few years of his ministry.—Ebrard's 'Ref. Kirk.'

Intro., p. xxvi ; Dyer's 'Life of Cal.,' p. 140. The author of 'Eutaxia' mentions 1543 as the date of its first publication, though composed several years earlier. — 'Eutaxia' (New York, 1855), p. 28.

1545. Calvin republished his Liturgy in Latin ; also a French edition for the use of his old congregation at Strasburg, with some additions to the Genevan form.
1549. King Edward's first book was published.
1551. Pollanus, who had succeeded Calvin as Minister at Strasburg, and who, with his congregation, had taken refuge in England in 1549, published in London a Latin translation of the Strasburg Liturgy dedicated to King Edward VI. About the same time Alasco framed a Liturgy for the use of the Netherland congregation in London. This was founded on the Liturgy of Pollanus, and was published in Latin and in Dutch at Frankfort in 1555. — 'Opera,' republished at Amsterdam in 1866. Alasco's Liturgy gives the Calvinistic forms, with additions and dissertations, resembling in its plan another work which had great influence in England — 'Hermann's Scheme of Doctrine and Worship for the Electorate of Cologne,' first published in 1543. There is a Latin copy of this rare book (Hermann's) in the Advocates' Library.
1552. King Edward's second book was published.
1554. Pollanus and his congregation having left England for Frankfort during Mary's reign, were joined there by the English exiles ; and a second edition of his Liturgy was published. There is a copy of this Frankfort edition in the University Library, Glasgow. The Confession of Faith at the end is signed by the representatives of both the French and English congregations. As said above, this Liturgy is a translation of the form Calvin drew up for Strasburg. In addition to the Genevan prayers it provides sentences of absolution : at marriage the 128th Psalm is to be sung on entering the church ; directions are given for private communion ; and at funerals the pastor is to go before, and give an exhortation and prayer at the grave. A somewhat frequent rubric is, "The Minister to use this form unless he can do better of his own accord." The Liturgy is reprinted in Daniel's 'Codex Liturgicus.'

1554. The 'Book of Geneva,' as it was afterwards called, was drawn up at Frankfort,
and in
1556 was published at Geneva.
1562. Lekpervik's reprint was issued in Edinburgh.
1564. The first edition of the 'Book of Common Order' was published.
-

III.—CONTENTS OF THE BOOK OF COMMON ORDER.

1. *The Calendar*.—The 'Book of Geneva' began with a long address "to our brethren in England," ascribed to Whittingham, but this was never reprinted in Scotland. The edition of 1564-65 begins with a calendar, and this was continued in all the editions we have seen, though it is fuller in some than in others. We have given a specimen leaf.

2. *The Fairs*.—Given in all editions.

3. *The Confession of the Christian Faith*.—From the 'Book of Geneva.' Till 1676, or even later, this Confession was frequently published in England, and bound up with the 'Book of Common Prayer.'—Pref. xx. 'Lit. Services,' Qu. Eliz., Par. Soc.

4. *Of the Ministers and their Election; of the Elders and Deacons*.—From the 'Book of Geneva,' one sentence in the note at the end, referring to "our dispersion and exile," being omitted in the Scottish edition of 1562, and in all editions of the 'Book of Common Order.'

5. *The Weekly Assembly of the Ministers, Elders, and Deacons*.—From the 'Book of Geneva.'

6. *An Order for Interpretation of the Scriptures, and answering of doubts*.—From the 'Book of Geneva,' where to the heading as here given is added in the table of contents, *observed every Monday*. In the Church of Geneva itself at this time, the expository exercise took place on Thursday, when each minister in his turn explained a portion of Scripture and was criticised. These exercises or prophesyings were sanctioned in Scotland by the 'First Book of Discipline,' and were also introduced into many dioceses in England with the approval of the bishops. In Scotland, the *Exercise* in course of time became the *Presbytery*. After 1638 meetings of Presbytery always began with the *Exercise*.—Henderson's 'Government and Order.'

7. *The Form and Order of the Election of the Superintendent.*—This was drawn up by Knox in 1560, and is generally printed with the ‘Book of Common Order.’ Considerable portions of this form are taken from Alasco’s Ordination Service.

8. *Election [and admission] of Elders and Deacons.*—This order was printed at Edinburgh in 1569, and was approved by the Assembly of 1582 as “a general order of admission to the office of elders.” This was after the Second Book of Discipline had been considered by the Assembly. That book acknowledges no Church court under Presbyteries, and the “elder” as described in it never existed in the Church. For particular kirk-sessions and lay elders she is indebted to the Episcopal party. Before 1688 elders were elected annually, and this form of admission was used in the case of those who were re-elected as well as in the case of those who were appointed for the first time. It was not bound up with the Liturgy, but we have printed it as part of the liturgical equipment of the Church at the time. It is the only form for the admission of elders ever authorised by the Church.

9. *An Order of Ecclesiastical Discipline.*—Retained from the ‘Book of Geneva.’

10. *The Order of Excommunication and of Public Repentance.*—This was drawn up by Knox at the desire of the Assembly before 1567, was revised by a Committee of Assembly in 1568, and was printed by Lekprevik in 1569. The date 1571 in the title as given in Hart occurs in several editions of the ‘Book of Common Order.’ An edition of that year is mentioned, but no copy of it is known to exist.

The Order is extracted almost verbatim from the longer treatise of Alasco on the same subject.—Works, ii. 179-222.

11. *The Visitation of the Sick, with a Prayer for the Sick.*—The Visitation is retained from the ‘Book of Geneva,’ the compilers of which had taken it from Calvin’s Genevan Liturgy, where it occurs in substance. The prayer to be said was added in the ‘Book of Common Order.’

12. *The Manner of Burial.*—Retained from the ‘Book of Geneva.’ The words “if he” (the Minister) “be present and required,” were added in Scotland. They do not appear in the ‘Book of Geneva,’ nor in the Edinburgh reprint of 1562, nor till the first edition of the ‘Book of Common Order’ in 1564. This change shows that the Church wished to leave the question of a funeral service open, and that the Scottish rubrics were well considered.

13. *The Order of Public Worship.*—The first rubric is retained from the ‘Book of Geneva,’ except that “useth this confession” is substi-

tuted for "useth one of these two confessions." In the 'Book of Geneva' the first prayer was "A Confession of our Sins, framed to our time out of the 9th chapter of Daniel," but this never appears in the 'Book of Common Order.'

(1) *The Confession of our Sins.*—This is the second confession of the 'Book of Geneva.' It is a translation of the common confession of the Reformed Liturgies, made probably from Calvin's Latin version of 1545. *Not for the worthiness thereof*, and what follows, is added. This prayer, minus the addition, has a place in all the Reformed Liturgies, and was published in England in 1566 in Bull's Collection of Prayers, 'Christian Prayers and Meditations,' Parker Soc., p. 46. It is sometimes called Beza's Confession, because he used it at Poissy: more frequently it is called Calvin's. Ebrard, however, attributes it to Œcolampadius, and says that it appeared in the Zurich Liturgy of 1525. Others refer it to the Missal, and in all likelihood it was a pre-Reformation prayer.

(2) *Another Confession and Prayer, commonly used in the Church of Edinburgh, on the day of Common Prayer.*—This appears first in the Edinburgh edition of 1562, as an addition to the reprint of the 'Book of Geneva.'—(See Laing's Knox, vol. vi. p. 371.) It was considerably altered, and printed again in its present shape in the edition of 1564. It was evidently composed in Scotland.

(3) *A Confession of Sin to be used before Sermon.*—This appears first in the 'Book of Common Order,' in the edition of 1575. It is a compilation from other Confessions.

(4) *A Confession used in the time of extreme trouble.*—This is a Scottish prayer, appears in the edition of 1564, and may have been composed by Knox.

The rubric that follows these Confessions is from the 'Book of Geneva.' Calvin's Genevan Liturgy has also a similar rubric, leaving the prayer before Sermon free.

After the Sermon,

(5) *A Prayer for the Whole Estate of Christ's Church.*—This is retained from the 'Book of Geneva'; except that petitions for the King and Commonwealth take the place of a prayer for the city of Geneva, and a sentence relating to "our miserable country of England" is omitted. The petitions for all conditions of men are very much taken from Calvin's Genevan Liturgy. The preface to the Creed, the Creed itself, and the rubric that follows, are as in the 'Book of Geneva.'

The two benedictions are also retained from it. The "you," however, is in the 'Book of Common Order' changed into "us." In

Calvin's Genevan and in most of the Reformed Liturgies only the blessing from Numbers is given. "You" or "thee" are always used; and some have as a preface, "Receive the blessing of the Lord." "Go in peace, and remember the poor," was usually added.

The note that follows is also from the 'Book of Geneva'; the part of it referring to plagues also appears in Calvin's Liturgy.

14. *Other Public Prayers.*

(1) *Another Manner of Prayer after the Sermon.*—This is not in the 'Book of Geneva,' but appears in the Edinburgh edition of 1562, and in all complete copies of the 'Book of Common Order'; also in Bull's 'Christian Prayers and Meditations,' p. 129. It is a translation of the Prayer after Sermon in Calvin's Genevan Liturgy. The long rendering of the Lord's Prayer is omitted in the later Genevan and French Liturgies. The 'Book of Common Order' calls the Genevan Church the *French Church of Geneva*, to distinguish it from that of the English exiles.

(2) *Another Prayer.*—This also is from Calvin's Genevan Liturgy, designed for use when God threateneth His judgments. It appears in the Edinburgh edition of 1562. It was composed by Calvin for a special fast in 1541, and in the Dutch Liturgy was adopted as the regular morning prayer, where it remains a striking memorial to the Netherlanders of the sufferings and heroic struggles of their ancestors. Grindal borrowed it for use in the Church of England in 1563, on occasion of a fast for plague, and it served as a model in later times.—Eutaxia, pp. 151, 211; Lit. Ser., Queen Eliz., Par. Soc., p. 483.

(3) *A Prayer used in the Churches of Scotland in the time of Persecution by the Frenchmen, but principally when the Lord's Table was to be ministered.*—This appears in the edition of 1564, but part of it had been in use when both the kings of France were alive—therefore before 1559, when Henry the Second died. It was probably composed by Knox.

The Prayer referring to the Lord's Supper is a free translation from Calvin's Genevan Liturgy.

(4) *A Thanksgiving unto God after our Deliverance from the Tyranny of the Frenchmen.*—This appears in the edition of 1564. There was a service of thanksgiving for this deliverance, held in St Giles's on the 19th of July 1560. Knox officiated, and the prayer used is given in his Works, Wod. Soc., vol. ii. 85. As given in the Liturgy, it is much altered.

(5) *A Prayer used in the Assemblies of the Church, as well Par-*

ticular as General.—This appears in the edition of 1564, and is a Scots compilation apparently.

(6) *A Prayer to be used when God threateneth His Judgment*.—This is not in the edition of 1564, but appears in that of 1575. It is a Scots prayer, and perhaps by Knox.

(7) *A Prayer in time of Affliction*.—This is not in the edition of 1564, though from the references to “this noisome and destroying plague,” it was probably composed in 1563 (Lit. Ser., Queen Eliz., p. 488), and perhaps by Knox. Like some of the other Scots prayers, it uses strong terms against sacrilege.

(8) *A Prayer for the King*.—This is taken from the Primer or Book of Private Prayer of King Edward the Sixth—published in 1553. The Scots were familiar with it from 1557, but it does not appear in the edition of the ‘Common Order’ of 1564. We find it, however, in that of 1575.

Besides these public prayers, there is in the Edinburgh edition of 1562 *a godly prayer*,—see Laing’s Knox, vi. 370. It is an expansion of Calvin’s Prayer for Illumination, generally used by him and his colleagues before sermon.—Eutaxia, p. 35.

Charteris’s edition of 1596 has four prayers not found in other copies, but two of them at least are private prayers.—Laing, vi. 380.

15. *The Manner of the Lord’s Supper*.—As in Calvin’s Genevan Liturgy, the Communion service began immediately after the recitation of the Creed used at the close of the ordinary prayer after sermon. The Scottish form is retained from the ‘Book of Geneva,’ with the exception of a few clauses. The first rubric is the same in both, and the exhortation is the same till “sundry kinds of death.” This part of the exhortation is from King Edward’s Liturgy. The ‘Book of Geneva’ goes on with the “debarring” clauses from King Edward’s Book, but, instead of these, the ‘Book of Common Order’ gives the “debarment” of Calvin’s Genevan Liturgy. At “Albeit we feel in ourselves,” the ‘Book of Common Order’ returns to the ‘Book of Geneva,’ and follows it to the end of the exhortation, this portion having been taken from Calvin’s Genevan Liturgy. The last sentences of this, as in all the Reformed services, are an expansion of Sursum Corda.

The rubric that follows the exhortation is from the ‘Book of Geneva,’ and also the Eucharistic Prayer. There was no prayer in this place in Calvin’s Liturgy, his Ante-Communion Prayer, which is also copied into the ‘Book of Common Order,’ being used at the close of the

ordinary prayer after sermon, and before the recital of the Creed. In Scotland it was intended that both should be used.

The rubric following the Eucharistic Prayer is from the 'Book of Geneva.' There was a rubric nearly similar in Calvin's Genevan Liturgy. Instead of "some place of the Scripture is read," it however had "some psalms are sung, or some passage of Scripture read," and this was practically adopted in Scotland. In these rubrics the Lord's Supper is called the *Action*—hence the Scottish phrase, *action sermon*.

The thanksgiving that follows is from the 'Book of Geneva,' which had retained it *verbatim* from Calvin's Service.

The rubric that follows is from the 'Book of Geneva.' The Song of Simeon has since been used in this place by the Reformed Churches, but it is not mentioned in the earliest editions of Calvin's Liturgy.

The Note to the Reader is from the 'Book of Geneva.' There is a note of similar import in Calvin's Genevan Liturgy, except that it does not, like the former, disclaim the idea that the words of institution make the Sacrament.

16. *The Form of Marriage*.—This is retained from the 'Book of Geneva,' which had borrowed it (with the exception of a sentence or two from King Edward's Book) from Calvin's Genevan Liturgy, and Calvin's form again had been taken almost *verbatim* from Farel's Neuchâtel Liturgy of 1533. This form and Calvin's had a prayer at the close of the service, which was omitted by the 'Book of Geneva.' Here, too, as elsewhere, the 'Book of Geneva' omits the preface universal in the Continental services of "Our help is in the name of the Lord," &c. In Scotland, in accordance with the rubric, marriage was at first performed after the Reader's service, and before sermon. Thus in 1600 the Glasgow session decrees that those who "go away after marriage or baptism, and stay not sermon, shall be counted totally absent."

17. *The Order of Baptism*.—This is retained from the 'Book of Geneva,' except the exposition of the Creed, which appears first in the 1564 edition of the 'Common Order.' In the rubric before the first prayer, the Genevan Book has, "The minister . . . saith in this manner, or such like, kneeling," where the Scots Book of 1564 has, "Then followeth this prayer." This prayer closely follows that given in Calvin's Genevan Liturgy, omitting, however, a petition for the remission of the original sin of the child.

18. *The Order of the Fast*.—This was drawn up in 1565 by Knox and Craig, in obedience to an order of the Assembly. Knox speaks as if he had written it himself.—Works, vol. ii. p. 517. It was printed by Lekprevik in 1566, and again in 1574, with the addition of a few pages, beginning at “Certain chapters,” &c. It was printed in all the complete editions of the ‘Book of Common Order,’ but the text varies very much. We have omitted the long treatise on Fasting prefixed to the Order.

19. *The 150 Psalms of David*.—Of these we have merely given a specimen, facsimile. Some of the psalms, translated by Wedderburn, vicar of Dundee, were used at first by the Protestants of Scotland. After this, along with King Edward’s Book, it is believed that the 44 psalms translated by Sternhold and Hopkins were introduced into Scotland and used in public worship.

The ‘Book of Geneva,’ first published in 1556, contained 51 psalms—viz., the 44 of Sternhold and Hopkins, somewhat modified, and 7 by Whittingham. In 1561 the ‘Genevan Psalter’ was enlarged to 87 psalms, 36 additional being added to the old 51, and these would be introduced into Scotland with all copies of the Book. In 1562 the translation of the whole psalms was completed in England for the use of the Church. In addition to the 44 of Sternhold and Hopkins, 20 of those which had been added by the exiles were retained.

In 1564 the ‘Scottish Psalter’ was completed. It retained the Genevan collection of 87, selected 42 from the additions in the English Psalter of 1562, and completed the number with 21 new renderings by Pont and J. C., supposed to be John Craig.

The Psalters of the Churches of Scotland and England had thus 109 translations of the psalms in common—viz., 40 by Sternhold, 37 by Hopkins, 10 by Kethe, 11 by Whittingham, 8 by Norton, 2 by M., and 1 by Pulleyn.

The other 41 were different, and of those in the Scots Book, 15 were by Kethe, 4 by Whittingham, 1 by Pulleyn, 6 by Pont, and 15 by J. C.

The old Psalter continued in use till 1650, and for many years later among the Scottish congregations in Holland.

The old psalms have usually the Latin headings, and in many editions the long ones are divided into parts, as in the French Psalters.

The prose version is given in the margin of the edition of 1599, and in most of the subsequent editions. This is always taken from the

Genevan Bible, except in the edition of Raban, 1633, which gives King James's version.

20. *Conclusions or Doxologies*.—These, of which we have given specimens, were renderings of Gloria Patri, 32 in number, to suit the great variety of metres in the Psalter, so that one might be sung at the close of each psalm or part of a psalm. One of these conclusions is given in the edition of 1575, the full set in that of 1595. Some of the later editions have part of them, some the whole, some none; but the use of Gloria Patri in some or in all the metres was universal in 1638. Baillie speaks of it as the "constant practice of our Church." Somewhat similar versions of Gloria Patri are still printed at the end of the Psalms, in the English Book of Common Prayer.

The edition of 1595 has a short collect after each psalm founded upon it. These prayers seems to have been sometimes printed separately. They are given in full in Livingston's edition of the Psalter. They are taken from an early Huguenot Psalter.—Article by Bannerman, 'Pres. Review,' January 1886.

21. *Hymns*.—The Continental Psalters had a few hymns appended to the Psalms. Thus the Dutch of 1640 had the Decalogue, the Song of Zacharias, of Mary, of Simeon, of Elizabeth, the Lord's Prayer, Creed, Te Deum, &c. Marot's French Psalter of 1543 had the Song of Simeon, Decalogue, Belief, the Lord's Prayer, and Ave Marie. Similar versions were added to the Psalms in the 'Book of Geneva' and in the English Psalter. They had appeared also in Scotland at an earlier period with Wedderburn's Psalms. The Scottish Psalter, as printed in 1564, gave only the Psalms; but Bassandyne's edition of 1575 has five spiritual songs; that of 1587, and many others, have ten; while some of the later editions have fourteen, as follows:—

(1) *The Ten Commandments*.—Retained from the 'Book of Geneva.' It is assigned to Whittingham.

(2) *A Prayer after the Commandments*.—Taken from the English Psalter of 1560.

(3) *The Lord's Prayer*.—From the English Psalter of 1560. Assigned to Cox, Bishop of Ely. It is, however, a translation of Luther's hymn on the same subject.—Mitchell's Wedderburns, pp. 18 and 53.

(4) *Veni, Creator*.—From King Edward's Liturgy, the same version of this old hymn being given in the ordination services of his first book, 1549.—Liturgies of Edward VI., p. 172, Par. Soc.

(5) *Song of Simeon*.—From the English Psalter of 1560.

- (6) *The Creed*.—From the English Psalter of 1560.
 (7) *The Humble Sute of a Sinner*.—From the English Psalter of 1562.
 (8) (1st) *Lamentation of a Sinner*.—From the English Psalter of 1562.
 (9) *The Complaint of a Sinner*.—From the English Psalter of 1562.
 (10) *The Magnificat*.—From the English Psalter of 1560.
 (11) (2nd) *The Lamentation*.—From the English Psalter of 1562.
 (12) *The Song of Moses*.—This is peculiar to Scotland, and was composed by James Melville.
 (13) *A Thanksgiving after the Lord's Supper*.—From the English Psalter of 1562.
 (14) *What greater Wealth*.—Peculiar to Scotland.

In some editions of the 'Book of Common Order,' the tunes were given to which they were to be sung.

There were versions of some of these hymns in most European languages soon after the Reformation, and Latin versions before. We have printed four from Hart of 1615, &c., and but for want of space would have given others. Most of them are to be found in those copies of the English Prayer-Book that have Sternhold and Hopkins's version of the Psalms. See also the Hymns printed with the English New Version.

All the hymns in the old Psalter appear to be even yet of "public authority" in the Church. When the new Psalter was under consideration, the Assembly in 1647 authorised Zachary Boyd to revise the hymns for incorporation with it. This was not done, but the hymns were not superseded with the psalms.

The music is always given with the psalms till 1650. Many of the tunes are from the French Psalter of Marot. For a century Church music had been most carefully cultivated in Scotland, but it began to decline immediately after this time, as the new leaven of English sectarianism began to work.

For most of the above particulars relating to the Psalter we are indebted to Mr Laing's notes in the Appendix to Baillie's Letters, vol. iii. 525, and to Livingston's reprint.

22. *The Catechism of Calvin*.—This Catechism, of which we have given a few pages facsimile, appeared first in French in 1536, and in Latin in 1538. It was afterwards much altered, and was printed

again in its complete form in French in 1541, and in Latin in 1545. Farel and Viret are said to have assisted in the compilation of it (Dyer's Calvin, p. 82), but Calvin speaks as if he were the sole author. It was translated by the English refugees, and bound up with the 'Book of Geneva.' It was approved by the 'First Book of Discipline,' was usually bound with the 'Book of Common Order,' and was the ordinary Church Catechism of Scotland till the time of the Westminster Assembly. It was also the Church Catechism of the French, French-Swiss, and Walloon Churches; and in 1578 it was ordered by statute to be used in the University of Oxford.—(Eutaxia, p. 196). It is divided into portions for each Sunday in the year, or rather for 55 Sundays. Calvin's little Catechism for the examination of children before admission to the Lord's Supper was bound up with the larger one. The phrase "single and double carritches" occurs long before 1645, and refers to these two catechisms. Craig published two catechisms, the shorter of which took the place of Calvin's little catechism in 1592. The other great catechism of the Reformed, the Heidelberg, was also printed by public authority for the use of the Church of Scotland, and is sometimes bound up with the 'Book of Common Order.'

It was first published in 1563; was chiefly composed by Ursinus, a pupil of Melancthon, and is sometimes called Ursine's catechism, sometimes the Palatine. It became the Church Catechism of the Dutch, German, and German-Swiss Reformed, was approved by the Synod of Dort, and is perhaps the best of all the Reformed symbols. It was in 159— that it received public authority in Scotland; but the Act of Assembly on the subject does not appear to be extant. In Hart's 1615 edition of the 'Book of Common Order' the title-page bears that it is "appointed to be printed for the use of the Kirk of Edinburgh." There were two translations in use. The one in Hart of 1615 differs from that in Dunlop's Confessions. In the Liturgy of the Dutch Church in America a translation is given which differs from both. Like Calvin's Catechism, it is divided into portions, fifty-two in number, for the Lord's days of a year.

23. *Prayers for Private Houses.*

(1) *Morning Prayer.*—Retained from the 'Book of Geneva,' one or two sentences towards the close, in which the exiles referred to their country, being changed in the Scottish editions. There was a morning prayer after the catechism in Calvin's Genevan Liturgy, but this has not much in common with it.

(2) *Prayers to be said before and after Meals*.—Part of these are from the 'Book of Geneva.' The Blessing and first Thanksgiving appear in Calvin's Genevan Liturgy. Some of them are taken partly from graces as old as the time of St Chrysostom and St Athanasius.—Priv. Pray., Qu. Eliz., pp. 400, 401.

(3) *Evening Prayer*.—Retained from the 'Book of Geneva,' and taken partly from the Evening Prayer in Calvin's Liturgy. This was the last prayer in which Knox joined, it having been read at family worship in his room an hour before his death.—(Laing's Knox, vol. vi. 660; M'Crie's Life, p. 276). Spottiswoode says—this prayer "was ordinarily read in the house." It may be added that Knox read through the Psalms every month (Cal. His., iii. 232), besides some chapters of the Old and New Testaments daily. The Morning and Evening Prayer and all the Graces, as in Hart, are printed in the 'Liturgical Services of the Reign of Elizabeth' from an English edition of 1566. The Evening Prayer and the Graces appear also in Bull's 'Christian Prayers' of the same date.—Parker Soc.

24. *Other Prayers*.—After the Evening Prayer Hart gives "a Prayer made at the first Assembly of the English Church at Geneva, when the Confession of the Faith, and whole orders were there read and approved." As it was never used in Scotland, and is omitted in many editions of the 'Book of Common Order,' we have not printed it.

(1) *A Complaint of the Tyranny used against the Saints of God, &c.*—This is in the edition of the 'Book of Common Order' of 1564, and most of the subsequent editions. It is a Scottish compilation. The last paragraph is the same as a prayer at the end of the Order of the Fast.

(2) *A Godly Prayer*.—*Honour and Praise, &c.*—This prayer is in the 1564 edition, and generally afterwards. It is given in Bull's 'Christian Prayers,' p. 147, with the heading, "A thanksgiving to God for His great benefits, and prayer for grace to confirm and increase the same." The portion after the thanksgiving is an expansion of the Lord's Prayer. It is evidently an old prayer.

(3) *A Prayer to be said of the Child before he study his Lesson, out of the 119th Psalm*.—This is taken from Calvin's 'Genevan Liturgy.' Part of it is given in the Liturgies of King Edward VI., Park. Soc., p. 539, under date 1553. The whole of it is given in Latin in the Orarium of 1560.—Private Prayers of the reign of Queen Eliz., p. 207. It was in all likelihood in use long before the Reformation.

(4) *A Prayer to be said before a Man begin his Work.*—Appears in the edition of 1564. Probably an old prayer.

(5) *A Prayer necessary for all Men.*—Though not in Hart, we have added this, as it is usually printed with the 'Book of Common Order.' It has an interesting history, being founded on a Latin prayer of Thomas Aquinas, which was translated into English by Queen Mary when she was only eleven years of age. Mary's translation appeared first in the Primer of 1545, again in the Primer of 1553, and in Queen Elizabeth's Primer of 1559. A Latin version is given in the Orarium of 1560. See Liturgies of King Ed., p. 466; Private Prayers of the reign of Queen Eliz., pp. 107 and 201.

The version given in the 'Book of Common Order,' which differs considerably from that of Queen Mary, was taken from Godly Prayers printed in England in 1552.—Liturgical Services, Qu. Eliz., Par. Soc., pp. 246 and 250.

There are some prayers usually printed after the Heidelberg Catechism, which are chiefly different versions of some of those printed after Calvin's. The Morning Prayer for Families is a translation of a similar prayer in Calvin's Liturgy; the Prayer for Scholars, a different translation from that in Hart. The Grace and the Thanksgiving and the Evening Prayer are translations from Calvin's Liturgy. The last is supposed to have been founded on the hymn, "Salvator mundi, Domine."—Private Prayers, Queen Eliz., pp. 131 and 445.

It thus appears that nearly the whole of Knox's Liturgy is from earlier Reformed Services; and though we have scarcely touched upon the wider field, there can be no doubt that these services themselves are, if we except Protestant expressions of doctrine and opinion, mainly from Catholic originals.

BX
9185
A3
1901

Church of Scotland. Book of Common Order
The Book of Common Order of the Church
Scotland, commonly known as John Knox's
With historical introduction and illustr
notes, by G.W. Sprott. Edinburgh, W. Bl
1901.

lxiii, 210p. 18cm.

At head of title: Church Service Socie

I. Church Service Society. II. Sprott
W III. Knox, John, 150
IV. Title.

CCSC/m

A18374

